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A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

26th Year of Publication.

SESQUICENTENNIAL OF AMERICA'S DECLARATION OF INDEPENDENCE, (1776-1926)

DWELLERS in what is now the United States of America were ruled from abroad as colonists till July 4, 1776. Then they "assumed a separate and equal station among the powers of the earth," when their representatives in Congress, at Philadelphia, formally adopted the Declaration of Independence. July 4, 1926, will mark the sesquicentennial of the great nation, thus originated, committed by that Declaration to the proposition that all men are endowed by their Creator with certain inalienable rights, including life, liberty and the pursuit of happiness. The object of anniversary observations is to preserve the memory of important events and of individuals whose deeds and characters are worthy of gratitude or admiration. In connection with the one hundred and fiftieth recurrence of the nation's natal day, well may the youth of the Republic study its history and emulate the virtues of its patriot heroes!

The accompanying picture of the presentation of the Declaration of Independence to the Congress is from a celebrated painting by John Trumbull, familiar to all who have visited the Capitol at Washington. The figures in the group standing in the foreground are those of the committeemen entrusted with the framing of the instrument—John



Adams, Roger Sherman, Robert R. Livingston, Benjamin Franklin and Thomas Jefferson. Jefferson wrote the Declaration as it was finally adopted, with the exception of a few alterations proposed by Adams and Franklin and others. The figure seated at the table faced by the standing group is that of John Hancock, President of the Congress.

IN THIS ISSUE:

Introducing the Students to the Saints

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The Religious Teacher and Moral Education

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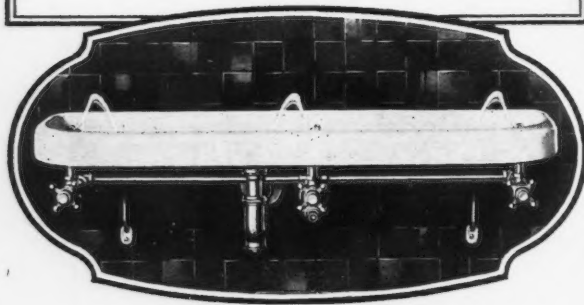
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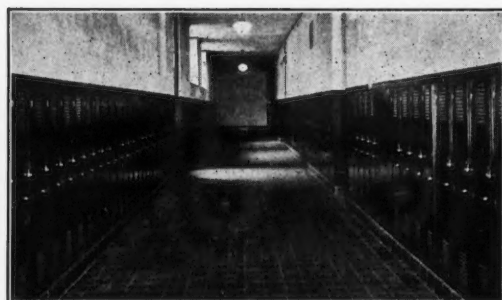
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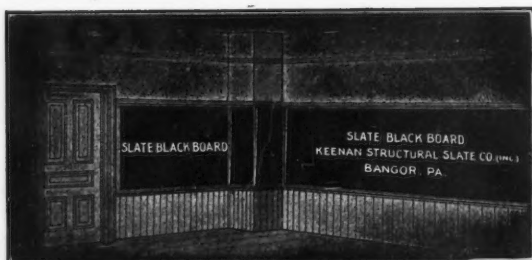
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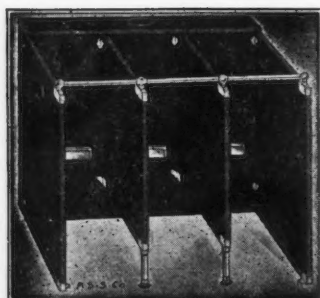
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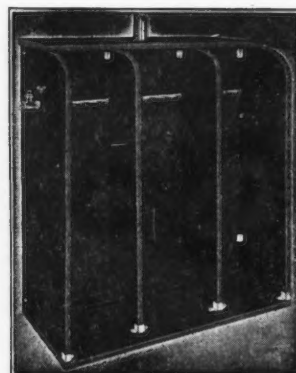
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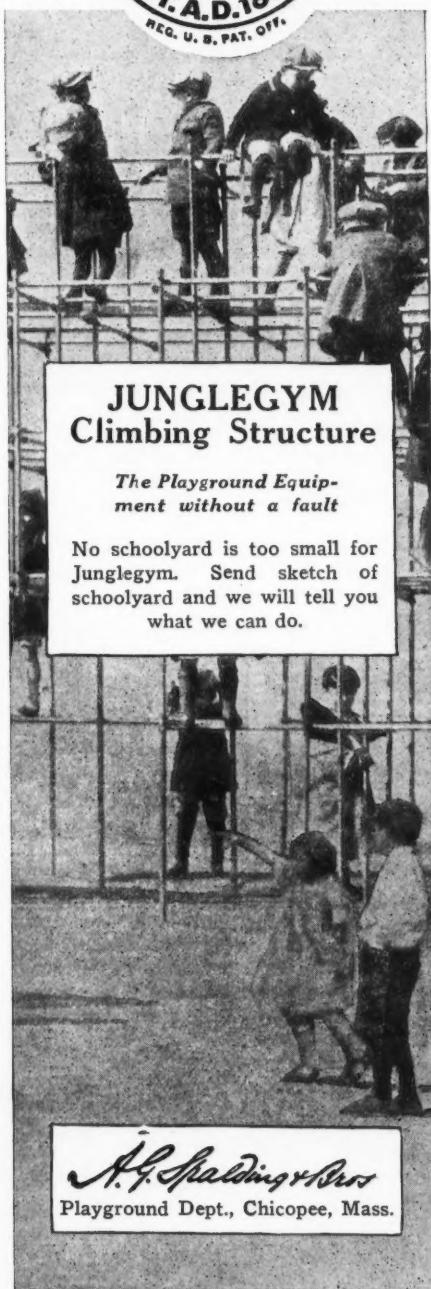
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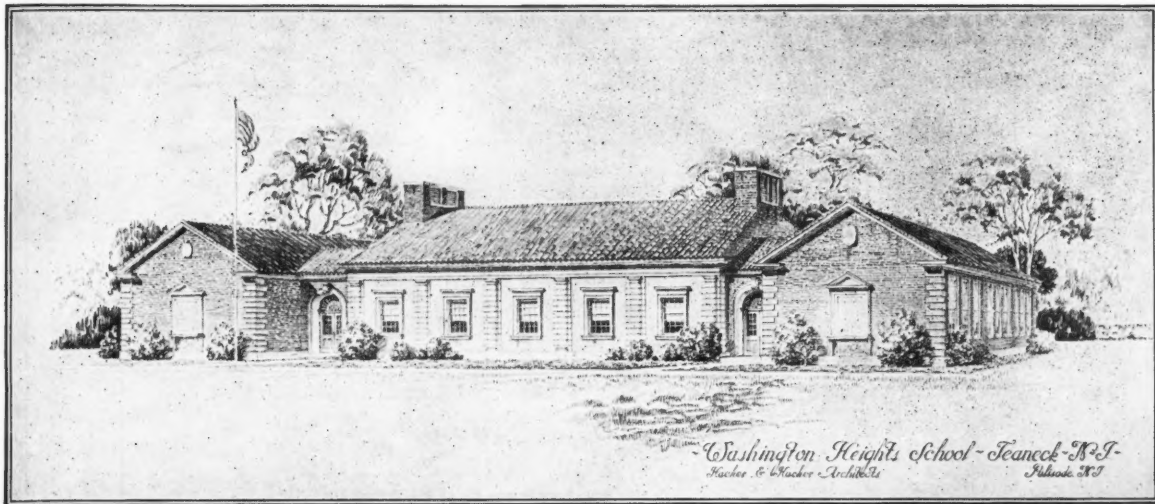
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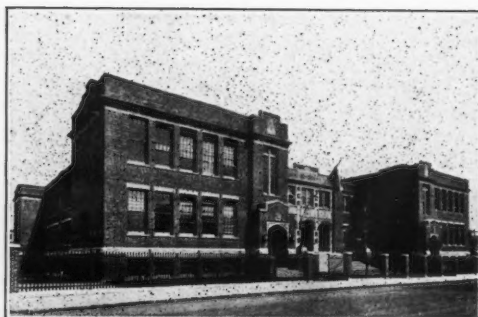
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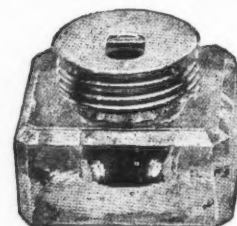
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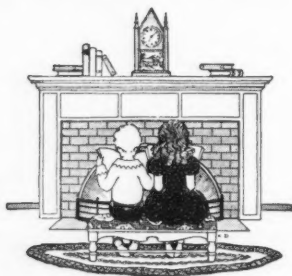
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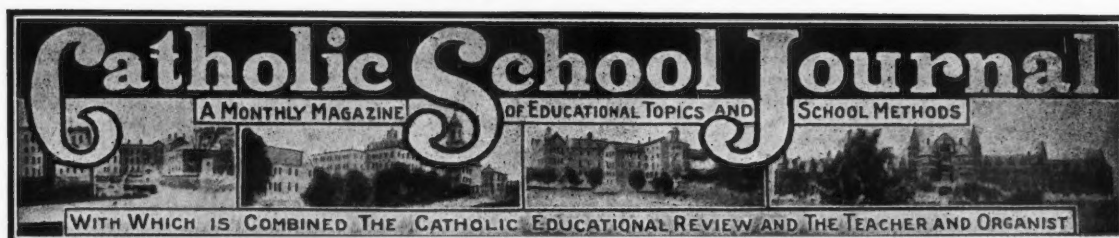
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Vol. XXVI, No. 3

MILWAUKEE, WIS., JUNE, 1926.

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Current Educational Notes

By "Leslie Stanton", (A Religious Teacher)

THE RETARDATION PROBLEM.—The report of Rev. John R. Hagan as Superintendent of the Catholic parochial schools of the Diocese of Cleveland, for the year 1924-5, devotes considerable space to the problem of retardation. He says that most of the children in that diocese who leave the parochial schools system to enter another do so because they have been held back unduly, especially in the lower grades. Then he observes:

"In a school system crowded as ours, it is folly to leave untried any possible means of advancing pupils regularly from grade to grade. After all, the grade system is merely a device—an excellent one, admittedly—to render group teaching more effective. But too much reverence for grade standards causes havoc in schools with limited space and limited teaching staffs. The best results will be obtained when teachers realize that the whole school, not the individual grade, is the educational unit." Advancing other practical considerations indicating necessity for remedial measures to lessen retardation of pupils in the grades, the report describes as follows what has been decided upon in this direction:

"Pupils two years overage for their grade must be advanced to a higher grade. This move is not so drastic as it might appear. The follow-up study of these cases has shown that almost invariably such pupils take on a new lease of life when advanced to classes containing children of approximately their own age. This seems to indicate that retardation in the grades is caused for the most part by other things than the natural slowness or diffidence of the pupil. The content material of the grades is not so difficult that it can not be mastered by the very ordinary child. We are satisfied that a general condition of overage in any school is largely the result of teaching and building conditions, and can be remedied by changes in school administration and management.

"The second means of lessening retardation has been the carrying out of a rule of not retarding more than ten per cent. of any class. Even this figure is too high, especially when applied to the lower grades, and will be subjected to considerable adjustment during the next few years.—In order to comply with the ten per cent. rule and yet not allow the scholastic standards of the school to fall, many schools have put into operation a system whereby the brighter pupils are dismissed a quarter of an hour before the normal closing time in the afternoon and the slower groups in all the grades

are retained for an additional fifteen minutes. Thus all the teachers of a school can devote half an hour daily to their slower pupils. Naturally the prospect of being dismissed early is not the least of the motives which encourages the pupils to put forward their best efforts.

"To care for those who do not respond to the above treatment, several ungraded rooms have been established. In these rooms the children deficient in one or several subjects are placed for special tutoring. In some schools such children are kept in these ungraded rooms all day long; in others merely for the period when they are instructed in the subject in which they are deficient. Both methods are successful, although the latter would seem to be the more logical, since it enables the tutor teacher to care for a larger number of children."

A scientific study is to be made of the intelligence ratings of the children in the Cleveland parochial schools, and on the findings reached by this study will depend the formulation of plans for dealing with children who are subnormal.

Recurring to the subject of the graded system, the report remarks: "A system of sixteen half grades would be an improvement on our present system of eight full grades. Children would lose only half a year at each retardation instead of a full year as at present. Some beginning has been made to pave a way for such a change throughout all our schools. The chief obstacle to making such a change general throughout our schools comes from the high schools, which are not prepared as yet to receive pupils in February."

A HELP TO PRACTICAL EDUCATION.—Not long ago the School Journal contained an article calling attention to preparations for the establishment of a technical museum in New York city, and commenting on the vast benefits in the direction of technical education and industrial progress which the maintenance of such establishments in American cities would confer. In that article reference was made to the technical museum at Munich as an exemplar for the world at large.

Now comes from European sources the information that a wealthy American, at present traveling abroad, has become so deeply impressed with what he has seen in Munich, Vienna and elsewhere that he intends on his return to make a conditional subscription for the establishment of a technical and industrial museum in Chicago.

Equipped on the scale which he has in mind, the

Chicago institution would involve an outlay approximating five million dollars. Besides working model, illustrating manufacturing processes of all kinds, it would contain exhibits visualizing facts in botany, chemistry, mineralogy, electricity and other fields of scientific research which have a bearing on the industrial life of the present time. He believes that young Americans are eager to obtain information regarding these things and capable of making new and original applications of such information when acquired. "Such a museum," he says, "would advance their education by years, and enable young minds to project themselves into the future at an earlier date."

Museums and libraries are valuable auxiliaries to schools.

AN INTERESTING EXPERIMENT. — Ever since the broaching of the idea of elective studies, elective studies have presented a problem to American educators. Not a few are the members of the teaching corps who still adhere to the opinion that teachers are better judges than students—especially young students—of the studies which it would be most profitable for students in particular instances to pursue.

An experiment is in progress at Detroit which will be watched with interest not only by people in Michigan who are concerned with the direction of educational policies, but by others vested with similar responsibilities in all parts of the United States. It has been determined that hereafter pupils in the high schools of Detroit, desiring to pursue so-called elective studies, must earn that right. With this plan in view, the subjects listed in the curriculum have been divided into "core" subjects and "elective" subjects. The privilege of taking elective subjects will depend upon proficiency in core subjects.

Core subjects include health, English, social science, general mathematics and auditorium attendance. All other subjects are elective, and are considered vocational or prevocational, among the prevocational subjects being higher mathematics, languages and the specialized sciences, in short, those studies necessary to higher education and leading to the professions.

The purpose of the plan, it is stated, is to throw back upon the pupil himself the responsibility for "making" the grades, and to obviate the necessity of dividing students into different achievement groups. It is expected that the plan will make of each class a picked group of students doing intensive study in their chosen subject, and every available method of motivation will be utilized to stimulate their progress.

ILLITERACY IS DECREASING.—According to a bulletin issued by the Federal Department of Education, illiteracy in the United States is decreasing. The bulletin shows that in eighteen states more than half the illiterates are native born and in seven of these states the majority of the illiterates are native whites. As a rule the states with the lower per capita expenditures for education have the higher percentages of illiteracy. The states with higher expenditures per capita for education usually have higher per capita income and wealth. The bulletin says:

"Education does not supply natural ability, but merely develops it. The educated man or woman has a wider field of opportunity and a better chance than the untrained individual of equal ability. More people with education achieve success than do those without such training."

GATHER GAINS, AVOID LOSSES.—Essayists have piquantly supported the proposition that education and civilization deprive man of some of his natural powers. Spectacles were not worn till modern times. They would not be needed now, it is asserted, but for the prevalence of the reading habit and the custom of dwelling in cities. Pent within walls, deprived of broad horizons, the modern man does not give his eyes the exercise they would obtain if frequently directed to objects at a distance. We risk the loss of faculties we do not employ.

Undoubtedly the powers of observation are in danger of being dulled by what lawyers would call "non-user", in consequence of mechanical inventions of various kinds and the custom of "sticking indoors" preferably to passing most of the time in the great open spaces. "Instead of noticing the shadows of the trees to find the hour, we consult the clock; instead of observing the movement of the sun to and from the north during the progress of the seasons, we examine the almanac; instead of looking at the movements of the clouds to post ourselves as to probabilities regarding the weather, and the wind, we glance at the barometer and read the official forecast published in the daily newspaper. In spite of our knowledge acquired from books, we sometimes feel ourselves inferior in many practical respects to men accustomed to form judgments at first hand from the direct observation of nature."

Another phase of the matter is that in innumerable instances we content ourselves with words, failing to assimilate the ideas which the words are intended to express—this, doubtless, being what Bacon had in mind when he said that "words are the counters of wise men, and the coin of fools." So it is that many think they are learning geology when they read of it in books, yet find themselves unable to distinguish one mineral from another when specimens in the ore are presented to them for inspection; and there are not a few who talk fluently of birds and trees and flowers, yet hardly know an oak from a linden, or one bird or wildflower from another, when they see them in the woods.

Alarmists have predicted that men and women will be physically and mentally incompetent within a few generations from now, because of deterioration consequent upon what we call civilization. The outlook, probably, is not as bad as that. It is incumbent, however, on every individual who would preserve in wholesome equilibrium the powers with which he is naturally endowed to avoid falling into habits tending toward their impairment by reason of want of proper exercise.

Co-operation Invited.—The writer of these monthly paragraphs is not omniscient. He is painfully conscious of his limitations, and he seeks enlightenment. You know of several topics upon which he has thus far not touched, but which are of vital interest to school officials and teachers. Have you a suggestion or two to offer? He promises to avail himself of your kindness whenever possible and to hold you in grateful remembrance.

Introducing the Students to the Saints

Sister M. Eleanore, C.S.C.

THERE is only one thing in literature more entrancing to children than the fairy tale, and that is the story of a saint. By children I mean not only those under fifteen years of age but also those blessed persons who never become so unfortunate as to "grow up", even after they have passed the allotted decades of man. If stress of duties permit me the privilege of reading daily for a half hour from the lives of the saints, I shall still be very young when I celebrate my ninetieth birthday, whether I be then in the body or out of it.

If any two classes of people deserve to be introduced to each other, they are children and the saints of God. Wordsworth was, I think, writing more than pretty verse when he said that "trailing clouds of glory do we come from God, who is our home." About the head of every unspoiled child is a glorious veil of innocence. About the head of every saint is this same cloud of glory, preserved or recovered through loving penance. Children see the world through a rosy mist of imagination and idealism. Saints also see the world through a rosy mist, such a mist perchance as hovered over the deep when the Spirit of God moved across the waters bringing light that heralded sun and moon and stars, a mist so beautiful that even the God who made it said that it was good. Children idealize their parents because they love them. Saints idealize all living creatures because they love them as the creatures of God and because God loves them.

This tendency of children and of saints to idealize does not make them see things falsely. It takes the near-sighted or the far-sighted or the cross-eyed adult to see things wrongly. A moment of disillusionment is enough to make a man see crooked for weeks, for years, maybe for a lifetime. Perhaps you have verified this observation in your own experience. If a trusted friend has failed you, you have perhaps scorned friendship itself, though against your better judgment. Experience is a good teacher only when it does not make one need mental spectacles in order to see aright. The beautiful thing in sanctity is that every disillusioning experience renders the mental vision clearer and truer and closer to the perfection of the child's vision, because the disillusioning experience which the saint suffers must needs become an illuminating experience. When a saint is played false by a friend, the saint sees how beautiful a thing friendship must be, since it can be so debased. A thing that is already mean cannot shock us by debasement. When a saint considers the horror of sin, he sees its full malice only because he knows the glory of virtue. No one else ever saw sin as Christ saw it in the Garden of Gethsemane, because no one else ever had His knowledge and sense of virtue. No one will ever know the full worth of virtue except the God-Man who knowing the malice of sin went on with His Passion to change sinners into virtuous men.

We of today have lost to a great extent our horror of sin, it seems to me, because we do not make sufficient effort to become heroically virtuous. Even the most pious of us feel somewhat unfairly treated

when we receive an unusually long penance from a priest in confession. One of the most terrifying accounts of the treatment of a sinner is the story of St. Thais the Penitent, whom the holy Abbot Bessarion shut up in a little closed cell to spend the remainder of her life, with her face turned toward the east while she constantly recited the words, "Thou that hast made me, have mercy on me." Such was her punishment, after she had publicly burned her ill-gotten treasures and made public confession of her sins. When, after three long years of this penance, Bessarion released her, because he had learned from a vision vouchsafed to a Franciscan Friar that angels were preparing for her a place of glory in Heaven, he said to her, "God hath not forgiven thee because of thy repentance, but because of the thought which thou hadst, that you wouldst deliver thyself over unto Christ." Saints see things positively and value them by the standard of virtue rather than by any lesser standard.

A convincing example of the truth that charity covers a multitude of sins is Christ's forgiveness of Magdalene's many sins, not because of her public penance, but because she loved much. To deliver oneself over to Christ in the utter abandonment of trustful, self-forgetting love is to disarm His anger against one's sins. It was said that Luther's slogan, "Sin and sin boldly, but let your faith be stronger than your sin" could not have been "Love and love boldly, for then you will not sin unto death." That perfect example of glorious unspoiled childlikeness, the Little Flower, preaches again and again in her autobiography the doctrine of love too great for sin. She had practically no knowledge of sin from experience, and yet she knew that love is the only fire that can burn sin to ashes of repentance for man and of forgetfulness for God.

There can be no doubt that it was the consuming fire of betrayed love which came from the eyes of Christ to sear the heart of Peter on the most memorable night of the apostle's life, a fire which would not be quenched until the Saviour had three times forced Peter to declare his love publicly before those who knew of its betrayal. We know nothing of the first meeting between the Risen Christ and the unhappy man who had denied Him. We do know that Peter ran immediately to the Tomb when he heard of the Resurrection, as a naughty child might run to his mother on her return home, to cry out his grief over his wrong-doing. We know also that Christ asked Peter three times to tell him that he really did love him in spite of his threefold denial.

Children who have been trained by love rather than by fear can easily understand how the great sinner can throw himself lovingly on the breast of Christ and by that act of love become a saint. When the loving child sees a tear brought to the eye of its mother by its wrongdoing, its immediate impulse is to throw itself into her arms with cries of love and stern resolves to be a better child from that moment. It can easily understand the saint who acts thus toward God. And it can readily understand too how the saint at times fails to keep his resolves.

The lives of the saints are replete with incidents which can be presented to children in story form as interesting and most effective lessons in imitable virtues. I have found this process of extraction a most fascinating one, though my contact with children has been rather through writing for them than through teaching them. A few months ago I published the first of a series of booklets for children presenting the life and virtues of the Little Flower of Jesus. Some of my grown-up friends were long-suffering enough to say that they liked it, but I was waiting for approval from another source. It came in the most satisfying way. About two months ago one of my Sisters in religion had a letter from a niece of seven years. In the letter was a poem to the Little Flower, prefaced by this statement, "I wrote a poem. This is it." The lines were written after the little girl had read my verses in my booklet, and were inspired no doubt by a desire to improve on their poor quality. I grant that her ambition was duly achieved. Then came a letter from my own small niece, who wrote from the Pacific coast: "I saw some copies of your Little Flower book away out here. I was so proud." She proceeded to tell her classmates that her aunt had written the book, with all the satisfaction that a child can have in a boast of that kind. Any one who loves children will understand what these letters have meant to me.

The point is, however, not my satisfaction at the compliments, but the fact that children like stories of the saints. It is a great pity that there are so few of these stories in our school readers, even in those edited by Catholics. Of course we have in many places the difficulty of having to use the textbooks required by the state. But there is in such instances no law against the use of supplementary readers, and where we have choice we could very easily give our children more of the lives of the saints. In teaching religion to college seniors I have found that even these young women, who are as a rule rather sophisticated, will listen with interest to child stories about saints, and I try to provide a new one for each lesson. If it happens to be *à propos* of the lesson, it is well; if it has to be dragged in, it is still very well—just so it gets to the students. This policy may not be in accordance with accepted pedagogy, but at least it helps the girls to know the saints and to become interested in them. Most of our college students, I find, have very few acquaintances among the holy ones of God—the heroes above all whom they should know. Is this because they were not introduced in childhood?

Of all stories in the lives and legends of saints, the most appealing to children are, I think, those in which animals play a part. The perennial kindness of saints to animals teaches the much-needed lesson of kindness not merely to animals but to unfortunate human beings as well. Children should be taught early in life that cruelty to animals is wrong because it is unreasonable. Children should never be taught incorrect principles, and so they should learn that though animals have no rights to be respected, wanton cruelty to them is unreasonable and therefore sinful. Sentimental motives are not stable. St. Francis was not being sentimental when he said to the red-hot iron about to cauterize his eyeballs, "Brother Fire, God made you beautiful

and strong and free, I pray you be gentle with me." He was simply saying in the most inspiring poetry that creatures given for our use are good and worthy of respect because of that reason of usefulness. Animals are given for the use of man, not for his abuse. Being creatures of God they deserve reverence for God's sake. To tie two cat's tails together and fling the creatures over a clothesline may tickle the monstrous humour of certain vicious natures, but it is an unreasonable way of getting amusement. I simply can not understand such a deed, and I shall never forget my childish horror of two boys who did it, and then gleefully watched the suffering creatures tear each other to death. Some children seem to be naturally cruel, not only to animals but to one another as well. They need instruction and also powerful example to lead them aright. The saints furnish abundant examples, which the teacher may use to drive home instruction.

Recently, while reading William Caxton's English translation of the *Legenda Aurea*, I again came across the account of the burial of St. Mary of Egypt. It is so quaint that you will enjoy a part of it. "And after the year passed, Zosimus came again to the desert, and he found her dead, and the body ordinarily laid as it should be buried. Zosimus began then anon tenderly to weep, and durst not approach ne touch the body, but said to himself: I would gladly bury this holy body if I knew that I should not displease her. And when he was in this thought he saw lying by her head a letter, that said in this manner, Zosimus, bury right here the body of poor Mary and render to the earth his right, and pray to God for me, at whose commandment the second day after I received him, he called me from this world. Then Zosimus was much glad that he knew the name of the saint, but he was greatly dismayed how he might bury the body, for he had nothing for to delve the earth with. And anon he saw the earth dolven, and a sepulchre made by a lion that came thither. And then Zosimus buried her, and the lion departed debonairly, and Zosimus returned to his abbey and recounted to his brethren the conversation of this holy woman Mary."

I do not know just what or how much Caxton intended in that adverb "debonairly", but I do know that for me it has in that place the most delightful connotation. I can easily see Mr. Lion swaggering elegantly away across the desert, lacking only a monocle and swagger-stick to make the picture perfect. I observe the insouciant air of his that says more plainly than words, "Quite some little trick, don't cha know, to dig out a sepulchre for a saint, as if I were one of those silly domestic dogs—quite condescending on the part of the lord of the desert and all that—but really I had to help the poor old man out, and, in fact (I could have done even more than that if I had had a mind to."

Of course the good translator did not mean me to conjure up such a picture, but he should not have written a work so wonderful that it would endure till an irreverent mind of the twentieth century could read it and at his "debonairly" giggle outright. Nor is this delightful interpretation a mere result of my own personal wickedness. I have tried that passage on several devout persons, and each of them has laughed liberally at the lion's exodus.

(Continued on Page 128)

The Religious Teacher and Moral Education

By Sister M. Hyacinth, O.S.D.

THROUGHOUT the country today the moral education of the child furnishes the greatest problem in education.

It is an old problem, dating far beyond the days of Plato and Aristotle, and theoretical as well as practical educators of every age have regarded it as the very heart of education.

The religious teacher has before her, in the parochial schools, the greatest possibilities for doing great things, the greatest things in the world—the forming of virtues, excellencies, and powers in the boys and girls of the big little world of her classroom.

Knowing that to her is entrusted the formation of the characters of the coming generation, it behooves the religious teacher to consider the best means for bringing about the desired result.

The first and most important objective of education should be to form character. To give knowledge to a child without moulding his character is to hurt society. The highest mission of education is to teach men to **be** rather than to **know**.

Psychology teaches that no brain activities are ever exactly reproduced, but that each, in turn, is modified and influenced by those preceding.

However, the first state of consciousness in the child's mind is produced through the senses by contact with the external world. Hence the importance that the stimuli producing them should be such that the results may be all that is good, pure, and ennobling.

There remains, then, no doubt as to the influences which must be brought to bear upon the child in order to best develop character.

The Catholic Church has always used the method of Christ, the Teacher of teachers, that of the imitation of high ideals. Thus in the Catholic school the good work begins, continues and ends with sound religious training.

Our Savior is the Model of the Perfect Man held up as the Ideal for the imitation of the Catholic child. Here, too, silent lessons, more potent than we can ever know, are taught by the Crucifix and pictures on the walls, and yet more by the living example of the religious teacher.

Knowing, as she does, the kind of competition there is today against the work of the school from the lure of improper movies, trashy books, bad companions and the thousand and one devices which compete with the influences of the home and school for the souls of our boys and girls, the religious teacher must needs be up and doing.

The school must do its utmost to supply, as far as possible, the means of pleasure, interest, beauty, life, vivacity, wit, and even a large amount of healthy, noisy play; for fun and pleasure are as necessary in the building of men and women as is bread. The joyous, innocent laughter of boys and girls makes the latent power of manhood and womanhood.

Organized play is a power which aids much in character formation. Nowhere can a boy be taught better the virtues of self control, manliness, fair play and respect for the rights of others than on

the playground where play is directed by one who understands the value of the lessons which may be taught thru play.

In the classroom, music lends itself well to the task of aiding in the formation of character. Lofty hymns and clean bright songs give expression to the finer emotions to which the religious teacher directs her appeal, and blessed is the teacher who uses this power.

What a living, beautiful thing Patriotism becomes in the hands of a teacher who realizes to the full, in her own life, that obedience to God means obedience to lawful authority! To her and to the children she trains the love of God and of Country are inseparable.

Thru the study of God's saints and of the lives of our Country's great statesmen and the deeds of our nation's heroes, she places before the children high ideals and encourages them to use their powers to work out these ideals.

What deep lessons may not the religious teacher bring to the hearts of the child thru Nature Study! How well may she bring home the realization of the love and wisdom of the Great Creator and of the child's own place in the eternal plan of God when she shows how each bird and flower, each tiny organism displays the power of God and is subject to His Laws.

Again the teaching of literature is a powerful factor in the moral and social education of the child. Who will question the permanent power and uplifting influence of its beauty? Its scope is unlimited and its power immeasurable. But the love for literature must grow with the growth of the child and hence must be inculcated early. Literature must be made to live by dramatization, interpretation, and discussion in the classroom.

And thus we could go on showing how the religious teacher makes "all things work together unto good."

The secret of this power for good lies in the fact that to succeed the religious teacher must be the visible guardian angel of her pupils; she must ever lead the way by her example, and by tactful guidance strengthen the boys and girls, committed to her care, to meet and conquer difficulties, knowing well that each difficulty overcome means strengthened power and that power begets power until that which she has toiled and sacrificed to mould shall stand forth as her work for the Divine Master—a noble man—a good woman—Souls garnered for heaven.

Our Tasks Never Finished

I see your childish tears and troubles. Know, then, that all our childishness comes from this: that we forget the maxims of the saints, who warn us that we must act as if we were daily to begin anew the labor of our advancement; we shall not be so much astonished to find miseries and faults to correct in ourselves. The work we have undertaken is never finished; we must continually begin over again with a good heart.—St. Francis de Sales.

The Welfare of Teachers.

Religious teachers are requested to send The Journal copies of important papers delivered at their convent or diocesan institute this summer. One of the chief purposes of this magazine is to afford a medium of exchange of helpful ideas and co-operation is therefore in order.

The Catholic Educational Association

23rd Annual Meeting in Louisville, Ky.

FOR the second time in its history, the Catholic Educational Association has selected a city in the South for the annual meeting. On the cordial invitation of the Bishop of Louisville, Ky., the Rt. Rev. John A. Floersch, D.D., the twenty-third session will convene there on June 28 continuing till July 1. Plans for the occasion are complete, and the indications give promise of one of the best programs ever presented for the consideration of Catholic educators. The attendance is expected to be large, as it will be augmented by many who attend the Eucharistic Congress.

The annual meetings of the Association have produced a spirit of co-operation and good will among all our educators, and there is every reason to hope that still greater co-ordination will be achieved in course of time.

Official headquarters will be at the Kentucky Hotel and the opening and general and closing meetings will be held in the Auditorium of the Woman's Club. The meetings and sessions of the various departments and sections will be held in Holy Rosary Academy.

Summary of the Program

As is customary, the meeting will open with a solemn high Mass. This will be on Tuesday, June 29, at 9 A. M., in the Cathedral of the Assumption. A meeting of the Advisory Committee will be held on Monday morning, June 28, and in the afternoon the Executive Board will hold its annual meeting. In the evening there will be a reception in the parlors of the Kentucky Hotel, when the visiting delegates will be presented to the Right Rev. Bishop, and an opportunity will be given to meet the clergy of the city of Louisville.

A comprehensive and interesting program has been arranged. The papers in the various departments and sections, to which the work of the Association has become more specifically entrusted each year, embrace subjects of importance to Catholic educators in all divisions of the church's cause.

At the opening session of the general meeting on Tuesday morning, June 29, a timely paper will be read on "The Teaching of the Recent Encyclical in its Relation to Education." On Wednesday morning, June 30, the general meeting will hear a paper on "The Right of the Parent to Control the Education of the Child as Guaranteed by the Laws of Kentucky." In both instances, the name of the speaker is not now divulged. It is, however, announced that Father P. L. Blakley, S.J., of New York will present a paper on the subject of "What is a Catholic Education?" at the closing session of the general meeting on Thursday afternoon, July 1, when also, will be read the resolutions adopted by the convention.

Department of Colleges and Secondary Schools

Papers in this department, as outlined, are: "The Work of the Standardization Committee—and Report of the Commission," by Rev. J. W. R. Maguire, C.S.V., St. Viator College, Bourbonnais, Ill.; "Present Status of Social Studies and Activities in Colleges," by Rev. John P. McGuire, O.S.A., Villanova College, Villanova, Pa.; "Trend of College Education," by Brother Jasper, F.S.C., Manhattan College, New York; "Content and Credit Hours for Courses in Religion," by Rev. John M. Cooper, S.T.D., Catholic University, Washington; "Religious and Moral Guidance of College Students," by Rev. I. W. Cox, S.J., Fordham University, New York; "The College Instructor's Vade Mecum," by Brother Leo, F.S.C., St. Mary's College, Oakland, Calif.; "Survey of Orientation Courses in Colleges," by James A. Reeves, S.T.D., Seton Hill College, Greensburg, Pa.

Secondary Education Section

The Secondary Education Section, an adjunct of the College Department, has prepared an excellent program. There will be papers on subjects of value to high school educators by teachers of long experience. This session will be held on Tuesday and Wednesday, June 29 and 30, with the following papers: "Fostering Vocations in High School," by Rev. William F. Cunningham, C.S.C., University of Notre Dame, Notre Dame, Ind.; "Teaching English in High School," by Sister Josefa Maria, Mt. St. Joseph College, Philadelphia, Pa.; "Central Catholic High School," by Rev. Carl J. Ryan, Catholic University, Washington; "Problem of the Exceptionally Gifted Student," by a Sister of Charity, Mt. St. Vincent-on-Hudson, N. Y.; "Problems of the Personnel of the Teaching Staff," by Sister M. Angelica, St. Joseph's College, Brooklyn, N. Y.

Library Section

One of the important divisions of the Association is

the Library Section, and this has shown marked advancement in recent years. The opening paper at the Tuesday afternoon session will be delivered by George T. Settle, Librarian, Louisville Public Library, on "The Stimulation of Good Reading Habits as an Educational Asset." It is to be followed by Round Table Discussions, as follows: "Inspirational Reading for Teachers," by Rev. W. F. Cunningham, C.S.C., University of Notre Dame, Notre Dame, Ind.; "The School Library and Adult Education," by Carl Hastings Milam, American Library Assn., Chicago; "Books and the Boy," by Rev. F. J. Finn, S.J., Miami, Fla.; "Reading for Girls," by Sister M. Eugene, S.N.D., St. Mary's College, Prairie du Chien, Wis. All of the Wednesday afternoon session will be devoted to Round Table Discussions on: "The Great Value and Necessity of the Best Catholic Reading for our Schools," by Rev. C. P. Raffo, Louisville, Ky.; "Revision of the Dewey System of Classification for Religion in Conformity with Catholic Principles," by Rev. H. H. Regent, S.J., St. Louis University, St. Louis, Mo.; "Uniform Subject Nomenclature for use in Catholic Libraries," by Rev. L. C. Kuenzel, Columbia College, Dubuque, Ia.; "Readers' Guide to Catholic Periodical Literature," by Rev. P. J. Folk, C.S.C., St. Edward's University, Austin, Tex.

Parish School Department

Parish school matters will receive intensive discussion at the sessions of their department, in which many school teachers are vitally concerned. At the opening of the conference on Tuesday afternoon, June 29, two desirable papers will be read: "Training of New Principals," by Rev. Francis J. Macelwane, Diocesan Supt., Toledo, O., and "Safeguarding the Teacher's Initiative," by Sister M. Callista, Covington, Ky. At the morning session of Wednesday, two additional topics are to be treated: "Music in the Grades," by Sister Alice Marie, Cleveland, O., "The Pastor and the Rural School," by Rev. P. E. Conroy, Bryantown, Md.

The final session, on Thursday morning, will be featured with these two papers: "The Week Day Religious School," by Rev. Matthew A. Delaney, St. Bernard's Church, New York; "Diagnostic Tests," by Rev. John M. Wolfe, Dubuque, Ia.

Seminary Program

The themes selected for presentation in the Seminary Section show evident care to meet the requirements of the greatest number of those identified with this section. Subjects are: "The Development of the Supernatural Virtues in the Seminarian," by Rev. Joseph Bruneau, S.S., St. Mary's Seminary, Baltimore, Md.; "Training in Public Speaking and Homiletics," by Rev. John A. Garvin, C.M., Niagara University, Niagara Falls, N. Y., to be delivered at the Tuesday afternoon session; Wednesday morning will bring forth these papers: "Non-Scholasticism," by V. Rev. George B. O'Toole, S.T.D., Catholic University of Peking; "The Use of the Library in Seminary Work," by Rev. Albert O'Brien, O.F.M., St. Bonaventure, N. Y.; "Apologetics for non-Catholics—Convert Making," by Rev. A. B. C. Dunne, Eau Claire, Wis.; "The Development of the Natural Virtues in the Seminarian," by Rev. Francis Connell, C.S.S.R., Esopus, N. Y. The final session, on Thursday morning, will have these two papers: "Sociology—Its Place and Content in the Seminary Curriculum," by Rev. A. J. Muench, St. Francis Seminary, Milwaukee; "Philosophy in the Seminary Curriculum," by Rev. Martin Goulney, C.S.S.R., Ph.D., Redemptorist House of Studies, Esopus, N. Y.

The Preparatory Seminary section has likewise a timely program for the two and a half days' session, embracing some half dozen papers of vital import. One of these papers is to be delivered at a joint session with the regular Seminary department on Wednesday afternoon, by Rev. Walter Stehle, O.S.B., Beatty, Pa., on "Modern Comforts and Ascetical Training in the Seminary."

Deaf-Mute Section

Catholic Blind Education Section

Superintendent Section

Conference of Catholic Colleges for Women Meeting of the Local Teachers of the Diocese Conference of Provincial Superiors

Definite programs for all these departmental meetings are being completed as The Journal goes to press. Due to the fact that some of the programs are subject to change, it is thought best to omit any reference thereto and refer subscribers to the official program issued at the opening of the convention.

The general report on the proceedings of the annual meeting of the Catholic Educational Association will appear in the next issue of The Journal.

Any information desired in regard to the meeting can be obtained from Rev. Felix N. Pitt, 443 So. Fifth St., Louisville, Ky.

The Classic in the Grades

By Sister Anna Louise, S.C.N.

VERY frequently we are recommended the use of the Classic in our grade work, but it is seldom that practical suggestions are given for making the hint effective.

Rev. Austin G. Schmidt, S.J., has a splendid study of Ruskin's "King of the Golden River", that should be in every eighth grade room. The general scheme of this work could be readily applied to any classic the teacher wishes to present to her pupils. Father Schmidt's study is intended for high school, so that certain phases clearly rhetorical should be eliminated, but most of the questions and exercises will be found highly constructive in grade work.

Rev. Robert A. Ryan, S.J., also has two clever little studies in Irving that can be used in their entirety and to great advantage in the grades.

Rev. Francis P. Donnelly, S.J., has revised his "Exercises in Imitation", Model English Book I, for use in the high school, but many of his exercises and the scheme of imitation can readily be adapted to grammar grades.

The lessons that follow are intended for use in the eighth grade but the plan may be used for study of various class poems in the sixth and seventh grades.

Lines from the Vision of Sir Launfal, Part I:

My golden spurs now bring to me,
And bring to me my richest mail,
For tomorrow I go over land and sea
In search of the Holy Grail.

1. Count the words in above selection.
2. List the words alphabetically.
3. Name and group according to parts of speech.
4. Classify the sentence as to form and use.
5. Classify the clauses and phrases.
6. Change "golden" to a phrase.
7. Account for capitalization and punctuation.
8. Give synonym for "richest", for "mail".
9. Give antonym for "richest".
10. Give the syntax of "tomorrow", "search".

Literary Study.

1. What is the Holy Grail?
2. Tell the legend of the Holy Grail.
3. What persons are connected with it?
4. What acts of religion?
5. What Sacraments?
6. This search for the Holy Grail was not a real event, but of what event in Church History does it remind you?
7. What do you know of the Crusades?
8. Name persons connected with them. A great saint and king.
9. Cite an incident in the life of St. Louis that shows him to have had the virtue requisite for a vision of the Holy Grail.
10. Give briefly the story of the Vision of Sir Launfal.
11. What special virtues are inculcated in the poem?

Lines in Part I, stanza 3:

The drawbridge dropped with a surly clang,
And through the dark arch a charger sprang,
Bearing Sir Launfal, the maiden knight,
In his gilded mail that flamed so bright

It seemed the dark castle had gathered all
Those shafts the fierce sun had shot over its
wall

In his siege of three hundred summers long,
And binding them all in one blazing sheaf,
Had cast them forth; so, young and strong,
And lightsome as a locust-leaf,
Sir Launfal flashed forth in his unscarred
mail,

To seek in all climes for the Holy Grail.

1. In this stanza name all the words that suggest color—all that suggest sound—all that indicate motion.
2. What is the meaning of "three hundred summers"? Why does Lowell express his meaning in this way? Can you find a similar use in another poem?
3. What is a drawbridge? Have you ever seen one? Where? Do you think the drawbridges we have in our cities are identical with those of Sir Launfal's time?
4. Give a synonym for "surly"—an antonym. Use surly in a sentence. Has it the same meaning that Lowell gives it?
5. What is a charger? Why so called?
6. What is meant by "maiden knight"? Did you ever hear the expression "maiden voyage" applied to a ship? Has maiden in that sense the meaning Lowell intends here? Give other expressions using "maiden". Distinguish between "maiden" and "virgin".
7. Give a synonym for "clang". What kind of noise is a clanging noise? Can it be applied to shouting? To a stone rolling heavily against a door? To a Church bell? To what else?
8. What do you think of the expression "lightsome as a locust leaf"? What does it mean? Why used here? Would you ever use the word "lightsome"?
9. Three words in this line begin with "l"—does this make the line read smoothly? Find out what we call these close repetitions of letters or sounds. Find similar examples. Is a locust leaf particularly light? Describe a locust leaf. How is it different from a maple leaf? From a peach leaf? How many different tree leaves do you know by sight? How many different trees? What part of speech is "bearing"?
10. Make a participle of "gilded".
11. Change the clause immediately following "gilded mail" to a participial phrase.
12. Do you see a grammatical error in this line? Why is it permitted here?
13. Find three examples of alliteration in addition to "lightsome as a locust leaf".
14. To what does the expression "blazing sheaf" refer? Is the picture vivid to you? Express the same thought in your own way.
15. Write as briefly as you can the substance of this whole stanza dropping all rhyme.

17. Is the meaning of this stanza and of each word clear to you?
18. Make a list of new words you have learned in this lesson and use each in a sentence.

Canto I and Canto II of Scott's "Lady of the Lake" are listed in some courses of study for eighth grade. In using these the teacher should tell the class the complete story. Almost any classic edition gives the summary, which could be used for this purpose.

Lines for Study. Canto II, stanza 4:

1. How many lines are there in the first sentence?
2. Classify sentence as to form and use.
3. Classify clauses.
4. List the words alphabetically first, then according to parts of speech.
5. What is the grammatical order of words in a sentence?

Are the words in this sentence in their natural order?

Change to grammatical order. Have you improved the sound of the lines? Do you like your lines as well as you like Scott's? Do you see a reason then for changing the order?

6. How many transitive verbs do you find in this sentence?
- Reconstruct so as to change the voice of each transitive verb.

Literary Study.

7. In the whole stanza, how is the rhyme arranged? Do you like it? Why?
8. Are there any expressions that you do not understand and wish explained?
9. What is a shallop?
10. What is meant by a "lingering look"?
11. What is a Harper?
12. Were they so called in Ireland? Tell all you know about these interesting professionals? What, or who takes their place today? If you know any incidents connected with the ancient minstrel, relate it. Irish history has many an interesting story on this subject—see if you can find one.
13. What do you think of the line "as wasted, gray and worn as he"? Does it present a clear picture to you? Describe the Harper in another way.
14. Point out the examples of alliteration.
15. What do you think of the lines "So still he sate, as those who wait Till judgment speak the doom of fate"? Is that very still? Why? Could you imagine the quiet of a courtroom when the jury is about to render a decision of life or death? Of what great judgment are you reminded?
16. Do the last four lines add anything to the idea of perfect quiet? Where is the highest point (we call it climax) in those four lines?

Lines for Study, Canto II, stanza 22:

1. Commit to memory these lines:
"Some feelings are to mortals given
With less of earth in them than heaven:
And if there be a human tear
From passion's dross refined and clear,
A tear so limpid and so meek,
It would not stain an angel's cheek,
'Tis that which pious fathers shed
Upon a duteous daughter's head."
2. Explain the first two lines.
Name other feelings that are akin to heaven.

3. What is dross?
Tell what you know of the refining process?
4. Does that expression make clear to you the author's meaning?
5. What are some of the Divine Goldsmith's ways of refining our souls?
6. Can you give the quotation from Holy Scripture regarding the furnace of tribulation? (Ecclus. II, 5.)
7. What is the meaning of "limpid"?
Use it in a sentence.
8. What is meant by "holy drops"? Why holy?
9. What are tresses? Do you ever use that word?
10. What is the meaning of "steep'd" in this line?
Give other meanings.
11. Is "weep'd" correct and what do you think of the expression "an hero's eye that weep'd"?
Composition exercises.

(a) Let the minstrel describe Ellen as she looked to him.

(b) Suppose that you were roaming in the woods and met the minstrel, write a letter home, relating your adventure.

(c) Describe a visit made by you to Ellen's home.

(d) Tell the story of the "Stag Hunt".

The foregoing lessons embody but a few of the many points that may be brought out in the study of the classic in the grades. The chief purpose in these lessons is to train the taste of the student so that he may be prepared to appreciate, to understand and to love the classics as they will be presented in the high school.

CLOISTER CHORDS.

Sister M. Fides Shepperson, Ph.D.
ST. FRANCIS.

I.

St. Francis of Assisi was in love with beauty. For him all nature was a mirror wherein he saw God. White clouds on a mantle of blue lazily high at noon filled him with delight. Sunset skies blushing in mountain lake inspired in him ecstatic joy. The magic mystery of nature was as a lodestone drawing him irresistibly in wonder and love, holding him in transports of praise and blessing; so that he called upon the sun, the moon, the stars, the winds, the waters, the mountains, the trees to intone with him *Te Deum*.

The charm of color swayed him. His gaze caressed the birds of brilliant plumage—they gathered near, they fluttered fascinated. The timid dove approached, showing its brown-red eyes, its sheen of iridescence, its burnished neckband, its delicacy of grace; humming birds, as winged fires, played to please him; all beauteous creatures came attracted by his love of beauty, and as he gazed upon them they waited well content; If they were the little brothers and sisters of St. Francis—all must be well; and so all the choristers of birdland joined in the nature *Te Deum*.

The call of the helpless in pain pierced his heart. A rabbit hotly pursued by hunters' dogs leaped into his bosom. And he covered it over with his brown cloak and held it in kindly safety as the dogs and the hunters hastened by in uproarious pursuit. Then when all danger was past and the wild tremblings of the rabbit had subsided, he put it down on the long grass and left it in life and freedom.

The wounded and cringing wolf felt his perplexed sympathy: there was compromise. Brother wolf should be fed by the people of Gubbio, but in return he would never again do harm to any living creature. And the wolf kept his promise—dying at a ripe old age—the pet and the pride of the good people of Gubbio.

II.

St. Francis of Assisi has been described as "the most Christlike man since Christ". The inference is that in the ratio in which there is assimilation of the spirit of Christ there is love for all God's world. There is no room for hate in the heart that is filled with God. Perplexity, pity, tolerance, compassion, love are the qualities that characterize the saints—those heroes of God who have won in the battle of life, who have grown Christlike in union with Christ, who have blessed the world of their day and of all succeeding days and left it brighter and better because they have lived and loved and gone home to God.

Backgrounds of Literature

By Brother Leo, F.S.C., L.H.D.

III. SOME LONDON MONUMENTS.

IT would be difficult to find two cities that are in greater contrast than London and Paris, and the contrast extends even to one's choice of means of locomotion. In both places the distances are so great that walking is often out of the question, and monks with the vow of poverty don't habitually ride in taxis. In Paris on every possible occasion one takes the subway, the Métro. It is direct and convenient and makes good time. And when the weather is wet, as it usually is, the underground trains are dry and warm. There is little exaggeration in the statement of a winter visitor in the French capital that he spent at least half his time burrowing underneath the city and coming up more or less regularly for food and drink.

In London it is otherwise. The underground system is quite as good as that in Paris and the cars are larger and roomier and have more seats; but here in London when you travel by underground you feel that you are missing something. And so you are. No street in London is like another street. Oxford Circus is totally different from Piccadilly Circus. Regent's Park is one kind of park and Hyde Park quite another. In Paris ever so many of the streets are as like as peas, and even the houses have a similarity that breeds monotony. The great thing in Paris is the long distance vistas. Here in London there are no long distance vistas, but there are close-ups that are fascinating and quaint and original.

And so it is that normally in London, if you know what you are about, you ride on the upper deck of the omnipresent and eminently efficient busses. They are constructed on the general plan of the Fifth Avenue busses in New York. You climb a winding stair and tumble into a seat and get a view of things that the cabinet minister in his limousine can't get. It is a splendid way to get to know the city. And there is an indescribable charm in riding thus down Regent Street or along the Strand, winding miraculously in and out of the traffic and watching the other busses—red and green and orange and silver, and all plastered with advertisements—and the autos and the horse carts and even the occasional donkey dray, and the gay windows and the shoppers, and especially those wonderful London bobbies with their helmets and chin straps and long overcoats and white woolen gloves.

You don't look for beauty in London as you do in Florence or in Lucerne, so that may be the reason that when you run across a delightful sight in the English metropolis it impresses deeply. Such is the case on Westminster bridge. Somerset House and the Parliament buildings and the squat spires of Westminster Abbey loom up like a series of dissolving views; and as you walk on and on, more and more bits of harmonious beauty creep into the pictures. A little beyond the Abbey is the new Catholic Cathedral of Westminster—where Cardinals Wiseman and Manning repose in the crypt—very handsome in its Byzantine way and still un-

finished interiorly, and certainly the biggest and most ambitious church built in modern times.

A short walk brings you to St. James Park and the Birdcage Walk, and to Buckingham Palace where the King resides. And then there is the fine stretch of street known as Whitehall where the Horse Guards have their headquarters and where all day long two of the guards, wearing shining gold helmets and white gloves and long flowing scarlet cloaks, sit like statues on their sleek horses.

To the right is Scotland Yard, without mention of which no detective story or mystery play is assumed to be complete; to the left that unpretentious abode of diplomacy, Number Five Downing Street. There stands a statue of King Charles I; here, the site of his execution. And at a certain place in Whitehall you will see men pause for a moment and lift their hats; you will see hats raised in automobiles and from the tops of the buses. And it is all because in the middle of the roadway there stands the Cenotaph erected in honor of the British dead in the Great War.

I have seen several of these war memorials—in London, in Paris, in Brussels, in Munich—and there can be no doubt that the most impressive of all is in the city by the Seine. There the Unknown Soldier sleeps beneath the Arc de Triomphe in the midst of the Etoile where so many impressive avenues converge, and there burns unceasingly a fire which withstands wind and rain. The undying fire is also employed in Brussels, but everything is on a smaller scale. In Munich the memorial is very original and very simple and very massive all at once, but it has a squat and subterranean effect that seems less effective than the open air massiveness of the Arc de Triomphe.

In Fish Street Hill, which isn't much of a hill, rising on the low land near the Thames, stands the fluted Doric column known simply as the Monument. Near this spot, in Pudding Lane, the Great Fire of London started on September 2, 1666, and the Monument commemorates the disaster. Then as now clerical philosophers of sorts sought for the why of woe. One Nonconformist preacher asked his congregation what particular sin brought the visitation of fire upon London town. Was it blasphemy? No, for then the fire would have started—though possibly not have ended—in Billingsgate. Was it lewdness? No, for then there would surely have been spontaneous combustion in Drury Lane. Was it lying? No, for the law courts in Westminster Hall were unpurged of flames. "No, my beloved," he concluded, "it was the sin of gluttony, for the fire began at Pudding Lane and ended at Pie Corner!"

Mention of the Monument recalls one of those outbreaks of anti-Catholic bigotry which have left their impress upon English history and English literature. In 1681, under the excitement caused by the famous Popish Plot, a sentence was added to the Latin inscription on the Monument, stating that the Catholics had set fire to the city. The offensive reference to the *furor papisticus* was erased under the Catholic King James II, but was replaced under

William and Mary. It inspired Alexander Pope's withering couplet:

"Where London's column, pointing at the skies,
Like a tall bully, lifts the head and lies."

But the tall bully lie remained on the Monument—and a similar inscription on a house in Pudding Lane—until early in 1831 when it was removed by order of the Court of Common Council. The Monument is over 200 feet high, and a spiral staircase within it consisting of 345 blackened marble steps tempts aspiring climbers to the top balcony and the enjoyment of the wind and the view.

Did you ever try to discover what is the most unusual monument round about? You can find some queer enough ones, if you have your eyes open, without going very far from home, and there is that Postal Group in Berne, and some German sculpture, notably in Berlin. But there is an animal monument here in London that deserves at least an honorable mention.

Several animals have rather persistently appeared in statuary. Horses, inevitably, win by a large plurality—largely, I believe, because even in statuary a horse generally implies a rider. Dogs, too, figure prominently; not to believe that is to know naught of the dog cemetery in Paris. I am not so sure about cats; but other animals, and the wilder the better, are almost a drug on the market—steers and buffaloes, elephants and panthers, seals even and very often lions. All these, like the horse, make a convenient foil for the very self conscious animal who kills or subjugates them. With Cardinal Newman I like to wonder what Mr. Man would look like in sculpture if Mr. Lion were the sculptor.

But did you ever see a monument reared to the graceful and sweet-smelling camel? Chesterton in his "New Jerusalem" has pointed out that, though the camel has been close to the human race from the beginnings of recorded time, he has somehow always kept aloof mentally from the bipeds whose burdens he has carried. The camel knows ever so much about human history, Chesterton says in substance, but all you have to do is look at him to know that he won't tell what he knows. And truly the camel is the most aloof looking of animals; he seems to feel both superior and disgusted, and perhaps he has ample justification for feeling both. Certain it is that he is wretched pet material; you simply cannot cuddle a camel. Men have made pets not only of dogs and cats and mice, snakes and toads and lizards, but of leopards and zebras and lions. But of the camel no man has ever made a pet. In this very day's paper I have read of an Englishwoman whose hunter friend in Africa has presented with a baby giraffe. But I have never read of any hunter friend presenting a lady with a baby camel. Indeed, man seems to have been even a little ungrateful to the sturdy beast; the camel, after all, has some reason for getting his back up. Have you by any chance read Kipling's ditty entitled "Oonts"? There is one of the very few occasions on which the camel has broken into poetry, and his appearance as "a devil and an ostrich and an orphan child in one" is very far from complimentary. Mr. Camel will hold up his head on the Day of Judgment if the animals get any share in retributive justice.

But the monument. It stands in rather distinguished company on the Victoria Embankment, al-

ways a picturesque and entertaining strolling place. Mr. Camel shares celebrity with John Stuart Mill and Waterloo Bridge, Bobbie Burns and Cleopatra's Needle. The neatly executed piece of work is a commemoration of the Imperial Camel Corps in the Great War, and for once the camel is given greater prominence than the corps. "Oonts" is not life size—that would make too large a demand on the British imagination; but he is as spruce looking and beautiful as a camel could be, and he holds his head in a characteristic way that seems to imply his deep rooted conviction that he is vastly superior to both war and peace and that he has a feeling of mild contempt for any poor mortal who comes along the Embankment to look at him. Just think of it! It took the biggest war in history to place the camel on a pedestal.

Not very far from the camel is a truly appropriate bronze medallion of the clever and tuncful and often deliciously satirical librettist, W. S. Gilbert. It contains the brief and eloquent inscription: "His foe was folly and his weapon wit." Not a bad summary that of the deeper aspects of the Gilbert and Sullivan operas. Sir Arthur Sullivan has his commemoration on the Embankment too, and the house where he was born is marked with a tablet. All humble musicians might take satisfaction in the fact that it isn't much of a house, and the neighborhood, whatever it may have been in 1842 when little Arthur came protestingly into an eminently unmusical world, is the nearest thing to a slums you can get in Lambeth.

The church where Milton was baptized, the famous St. Mary-le-Bow, is just off Cheapside and not far from the site in Bread Street where the poet was born in 1608. He was buried in St. Giles Crippllegate, though it is not at all certain that his bones rest in peace. Stories have been told of political adversaries who ripped open his tomb and scattered his poor harmless dust.

One of the quaintest places in London is the famous Temple, consisting of two inns of court, the Middle Temple and the Inner Temple. Historically this was the seat of the mediaeval military religious order, the Knights Templars, suppressed in 1312. The property, running from Fleet Street to the Thames, gradually came into possession of law professors and ever since has been associated with courts and lawyers. Candidates for the bar must, among other things, eat a prescribed number of dinners in the Temple dining hall as a proof of their residence. Fortunately, the dinners are very good, so the mortality among law students is not great.

You turn in from Fleet Street at the handsome gate house designed by Sir Christopher Wren in 1684, and at once you find yourself in a world that is flung back several centuries. There are stone-paved walks and venerable gravestones, offices and lodgings quite as venerable, and trees and bits of grass and—when you wind your way far enough down the slope—a good view of the river. The famous Temple Church was consecrated as early as 1185 and completed in 1240. The choir stalls are beautifully carved, and memorials of the Templars are everywhere. Many a Crusader lies buried here, his stone effigy on his tomb showing him in com-

(Continued on Page 128)

Choice of Children's Reading

By Sister Mary Henry, O.S.D.

THE school controls only a limited portion of the material which every child should read; it is in the home that he should do the greater part of his reading. Army tests, during the late world war revealed the fact that thousands of soldiers, who had obviously learned the rudiments of reading in the primary schools, had so lost the art of reading—through lack of use—that they were unable to get the thoughts from simple newspaper reports. Possibly the school must shoulder a portion of the blame for this condition, but in many cases it was because homes were so impoverished as to books and magazines that the child during the long summer vacation and in the many hours free from school failed to find out that reading is a most pleasurable as well as a most profitable leisure occupation.

At the present time there is a universal determined effort on the part of teachers so to teach reading that permanent interest in it will be secured; but the endeavor will be only partially successful if parents fail to co-operate. Public libraries are doing excellent work but the parent, especially the Catholic parent, needs to be informed concerning the books selected by the children. Librarians are eager to give the children only what is best, but they are obliged, as public servants, to satisfy public demands, and they are sometimes helpless to prevent children from reading trash.

One of the cleverest of children's librarians, Anne Carroll Moore, has expressed the limitations of public library service:

"No community library ever can or will take the place of a library formed by the boy or girl who has money to spend for books. And every boy and girl, by gift or by their own earnings, should have money with which to buy books of their own and suitable book-shelves on which to keep them. The training in judgment discrimination, and sense of values acquired in making a thoughtful selection is of lasting benefit, and habits of careful handling and good arrangement of books can be formed in no other way."

If this be true for children in general, it is true in even greater degree for the Catholic child who has a rich heritage of books that, because of their very nature, never, or very rarely, find their way to the shelves of great public libraries.

It is a not unfounded conviction that many children read too little or too poorly because their parents do not realize the importance of providing wholesome books and magazines as they provide sufficient nourishing food for their family. Homes would be very much happier if movie money were expended for books which every member of the family could enjoy; the pleasure derived from such outlay of the family budget would be not the temporary "thrill" of a single evening's entertainment but a permanent possession of lasting enjoyment.

Sometimes reading matter is purchased as unwisely as food stuffs; bargain hunting in books is even more dangerous than in the purchase of meats. Well printed, properly illustrated and securely bound books are not often inexpensive. Recently a Catholic bookseller exonerated himself from blame in crowding the *Autobiography of the Little Flow-*

er from his shelves to make room for a host of *Lives of the Little Saint* which are not only obviously inferior to the real thing but often pitifully and even shamefully trivial; he explained that it was a business necessity; people would not pay several dollars for the priceless reality of the *Autobiography*, but they readily expended the same amount—often more—for three or four flimsy volumes. Having a real personal devotion to the *Little Flower*, he was sorry to see the popularity of these commercial volumes, especially those which give inadequate, distorted, one would almost say—disparaging—treatment of the exquisite life.

It is safe to say that if an abridgment is meant to serve only as an introduction to the more complete work its existence is justified, but as a general rule the complete original rather than any adaptation is always to be preferred for reading, even for children's reading. The recently published *Winnetka Graded Book List* supports this theory; it shows that as soon as children begin to read *Lamb's Tales from Shakespeare* with enjoyment, they are more appreciative of the original *Merchant of Venice* and *Midsummer Night's Dream*.

Parents and teachers, who are wise in children's ways, do not say: "I like this book; you may read it." They say rather: "This is a remarkably good book!" and then they put it in a place not inconvenient to eager young hands. The late Maurice Francis Egan says in his *Confessions of a Book-Lover*: "Propinquity, they say, leads very frequently to marriage, and if a book happens to be near and if it is any kind of a book at all, there is a great temptation to develop an affection for it." Many of us from our own experience could furnish illustration of this but perhaps the most famous example is that of Saint Ignatius in whom the "hallowed poison of God-seeking" was given opportunity to begin its work during his enforced idleness in the grim Basque castle where there was choice of no reading at all, or of Ludolph's *Life of Christ* and a treatise on the *Lives of the Saints*.

It is a commonplace that practically all of our great men read grown up books at an early age. Doctor Egan says: "To get the best out of books, I am convinced that you must begin to love these perennial friends very early in life. It is the only way to know all their 'curves'—all those little shadows of expression and small lights. There is a glamour which you never see if you begin to read with serious intention late in life, when questions of technique and grammar and mere words begin to seem too important. . . . If you never read *Nicholas Nickleby* when you were young, you cannot possibly know the flavour of Dickens. . . . if you have never discovered *As You Like It* or *Midsummer Night's Dream* when you are very young, you will never know the meaning of that light which never was on land or sea."

This is particularly true not only of the books and authors to whom Doctor Egan refers, but it is more especially true of inspirational or devotional reading such as the *Imitation* or the *New Testament*. It is astonishing how many people admit

that the habit of reading every day a chapter or so from the *Imitation* began in childhood because some one had given them a copy of the *Imitation* for a first Communion gift. They read first because it was convenient, and from a sense of duty; rather in the mood of the little girl who said: "I don't like pious books but I read lots of them because I think that they are good for you." Later they read, caught by the glamor of something high and beautiful, although only half-understood; as the little girl who said when asked when she read a volume of Father Burke's *Sermons* assiduously: "I don't know what all of it means but I like the sound of the words." She was particularly careful never to skip the parts followed by "(Applause!)" because those parts were always especially worth while! Finally, as adults they value the *Imitation* as the most precious of books to be read with that very real affection and sense of ownership which comes only after years of companionship with a truly great book.

There was some excuse for an inadequate knowledge of the Bible when it was obtainable only in the huge volume which a few decades ago ornamented the marble topped table in "the front room". The only way a child could manage this book with any degree of comfort was to rest it—and his small body—on the floor. This position could be maintained only a short time owing to prickles in the elbows, and unfavorable comment from the elders of the family. The Church has expressed her approval of the daily reading of the Scriptures by generous indulgence and the New Testament is now obtainable in many convenient and suitable forms.

There has always been question of the advisability of giving the *Old Testament* in the original form to children. Most people would shrink from doing so and it seems well to withhold much, if not all of it, until the child knows more of life and its problems. Through Bible History stories a child can get as much of the dramatic Old Testament narratives as he needs. Doctor Egan expressed well the value of scriptural reading for children when he said:

"Personally, my desultory reading of the Old and New Testament gave me a background against which I could see the trend of the books I devoured, more clearly; it added immensely to my enjoyment of them; besides it was a moral and ethical safeguard. It was easy even for a boy to discover that the morality of the New Testament was the standard by which not only life, but literature, which is the finest expression of life, should be judged."

The "hallowed poison of God-seeking" frequently operates under very meagre circumstances, so even badly written, poorly printed lives of the saints are better for our children than no such reading at all. There are, it is true, many saints' stories that give a false notion of sanctity. They leave the impression that saints were not, and are not, real human beings. After a course of such reading the child sometimes feels much as the little girl felt about Washington: "All she knew about him was that he had been Our first President and had been dead too long to be interesting any more." Her interest, however, was excited when she heard that his favorite walk, when he had been stationed in New York, was round the Battery. "Tell me some more," she

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In choosing books for children there is a growing tendency to respect the child's individual preference. Miss Moore states the current view of the matter when she says:

"Children's reading is not a problem to be solved by anyone. It is, or may be, a very wonderful, rich and free experience which should never be cheapened by artificial stimulation or reward."

The glow of enthusiasm a boy or girl brings to the first reading of a fine book to which he feels spiritual kinship is an infinitely precious thing to be cherished and respected. However old the book, it now lives again for a new reader, who may be very young, but who, if he has chosen to read it of his own free will, may be able to teach us—if we have his confidence—something about the book we have never known before. And how may we be sure that we are in his confidence? We may not limit him, says Quiller-Couch, to the things we admire ourselves, lest we 'pauperize his mind'. That means, I take it, that we must follow after and find him where he is in his own generation."

A consistent and continuous effort is being made to consider seriously the child's point of view in order to come to a real understanding of his preferences. A conservative teacher, after explaining the Winnetka Graded Book List, published this year by the American Library Association, exclaimed: "What an outlay of time and money to find out what children like!"

Any study which brings about a clearer understanding of the problem of choosing books for children's reading is valuable. The time and money used in the Winnetka investigation were well spent even if the findings of the investigators are not wholly accurate and the grading given the books is only tentative and conditional. It is unfortunate that this most valuable work is especially inadequate for Catholic parents and teachers because many of our books were not included in the experimental list and because the reactions are obviously not from Catholic children. No Catholic lad would say of Lew Wallace's *Ben Hur*: "It tells something about Christ. It also tells about the Roman chariot races." The instinctive love and reverence for religion and the things of religion, which our children despite their faults do possess, would prevent such careless comment. Nevertheless, Catholic teachers can spend time very profitably familiarizing themselves with the contents of the *List*. The comments included in the book are a valuable feature.

There is always danger of getting inaccurate reports of children's reactions but, on the whole, most of those given in the *List* ring true, for example: an eleven year old enthusiast from Michigan says of *Tom Sawyer*, "I always put a check in the square that says one of the best books I ever read because I haven't had a bad book out of the library and I am in 5a. I think this book is a dandy."

That children take reading seriously is evidenced by the thirteen year old boy from Omaha who said of *Tom Sawyer*: "I like this book, but yet I think it is one of the worst books for boys in their mature age. This book is so unlike real life that some small boys might get confused with his former way of living. But yet it is very interesting, for it is a very humorous story."

This somewhat involved comment reminds one of the intricate style of some of our books on the lives of the saints; even the adult reader is conscious of their tremendous vocabularies and of the evident pedantry of the authors. It is unfortunate that children do not have more books written in the simple style which a twelve year old finds so delightful in *East o' the Sun and West o' the Wind*: "I like this book because it is easy to understand what it means; in other words, it is easy to read; for instance, if you start to read there are no words that will stop you reading. I like books of this sort."

Possibly the most humorous and enlightening comment in the *List* is that of the honest eleven year old boy from Mason City, Iowa, who said of *Texas Star*: "I like this book because it suits my taste. I have a wild taste."

The children frankly did not like some of the books which expert librarians thought were very fine and almost unanimously the children like the *Bobbsey* series, which the librarians quite as unanimously classified as trashy. As a rule though, the children liked the books which are ranked as literature. To quote from the Introduction to the *List*: "For the most part the children's taste does not appear to be very far wrong. If a group of children's librarians, selected as among the most expert in the United States, differ among themselves as to what books have high literary merit and what ones are trashy does it not show that none of us are able to set up as yet any final and generally accepted standard of literary merit? If we adults do not agree on what books are 'literary', should literary merit be a primary factor in selecting and recommending books for children? Is it not more important to know what books are likely to be thoroughly enjoyed by children of various ages and degrees of reading ability? Just what is literary merit anyhow?"

Experts agreed that seven of the ten most popular books are of undoubted high literary merit, they are: *Tom Sawyer*, *Hans Brinker*, *Heidi*, *The Little Lame Prince*, *Pinnocchio*, *Little Women* and *The Story of Doctor Dolittle*. The three other books are: *Black Beauty*, *The Call of the Wild*, and *Huckleberry Finn*.

Comparing the Winnetka *List* with the *List* published in 1922 by the American Library Association, some interesting changes are revealed. *Aesop's Fables* in the older list was recommended for the second and third grades but in the new list they are found suitable for fifth and sixth grades. *The Rose and the Ring* is continued in the fifth grade list but it is shown to be an unpopular book. One child says of it: "I do not like it because there is too much foolishness that never could happen." Little girls still are fond of *Five Little Peppers* and both boys and girls continue to enjoy *Robinson Crusoe*.

There is one very disappointing, if not alarming, bit of information conveyed through the list; the books reeking with primitive-life horrors are widely used and are unfortunately popular with the children. This sort of poison should be properly labeled and kept from unsuspecting innocents until their immature judgment is sharpened and they see the full significance of human nature degraded to bestial levels.

Fortunately, we as Catholics have a very definite standard of morality which carries over into our

judgment of literature; Doctor Egan stated it in the quotation given above; the New Testament gives us our "standard by which not only life, but literature, which is the finest expression of life, should be judged." Sir Arthur Quiller-Couch, whose *Art of Reading* is well worth the reading and rereading for all those who need to choose reading for children, makes it clear that truth, perfectly expressed, is always literature and that, on the other hand, no matter how perfect the expression, if the thought be false the selection is not to be ranked as literature.

John Erskine in *The Literary Discipline* distinguishes between the two great classes of books:

"A book may tell us of a life we already know about, or of a life we as yet do not know; the pleasure it gives us will be of recognition or of curiosity satisfied.

..... Though both kinds of books may be equally well written, we are inclined to ask only instruction from the one kind but permanent enjoyment from the other. One is a document in history or sociology, in ethics or psychology; the other as I understand it, is a work of art."

Children need both kinds of books; they need books of travel and history; they need nonsense verse and poetry; they need wholesome fiction and plenty of it, but more than all these, they need the books which feed their inner, spiritual life: "that better part of us—that other world of the spirit which man builds for elbow-room to exercise his genuine ideals in and carries around with him, and sets it up to be a tabernacle in the wilderness of this natural world." Books of this latter sort are rare but they do exist and it is the chief duty of those who work with children to search out such books and put them in the way of young readers. It is not enough to forbid dangerous books; we must provide inspiring books.

Choice of Children's Reading

References:

- Moore, Anne Carroll, *New Roads to Childhood*
 24th Yearbook of National Society for The Study of Education, Part I.
 Washbourne and Vogel, *Winnetka Graded Book List. A. L. A.*
 Egan, Maurice Francis, *Confessions of a Book-Lover*
 Thompson, Francis, *Saint Ignatius Loyola*
 Moore, Anne Carroll, *The Three Owls*
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 Erskine, John, *The Literary Discipline*

USEFUL ENGLISH TEXTS

By Sister Miriam, O.M.

There is no frigate like a book
 To take us lands away,
 Nor any coursers like a page
 Of prancing poetry.
 This traverse may the poorest take
 Without oppress of toll;
 How frugal is the chariot
 That bears a human soul.

—Emily Dickinson.

IT has been reiterated, possibly with wearying persistency, in previous papers in this magazine, that the teacher should place in the hands of the student only the best and most inspiring literature. Writers of English texts have had this thought uppermost in the preparation of recent school books. They have given us such excellent collections as

Miss Rich's *A Study of the Types of Literature*, and Mr. Sperlin's *Study of English World Literature*. And now come Mrs. Wilkinson's *Contemporary Poetry*, and Mr. De Mille's *American Poetry*.

Only a true poet like Mrs. Wilkinson, author of *New Voices*, could have given us such a readable, likeable anthology of recent poetry. Every poem quoted as illustrative of the poet's style and manner is prefaced with a sketch of his life, written in a simple, familiar, conversational tone. The author tells us that, since the book is not for mature intellectuals, not for specialists, but for the young sons and daughters of ordinary intelligent Americans, she has included only those poems which, in one way or another, reach into the common life. Her aim is to have the student enjoy and love poetry. This end, she believes with Sara Teasdale, can not be attained if the child is taught to analyze the poem, before he has learned to love it for its meaning and its music.

The introduction is a delightful essay on poetry and poetry reading. No footnotes, no explanatory notes, or troublesome questions are there to annoy the student; only poems and brief biographies. Poets born before 1849 are excluded. English, Irish, and Canadian poets are given a voice. Alice Meynell is there with "Nurse Edith Cavell", and "The Shepherdess". We miss "San Lorenzo's Mother". But Francis Thompson's "Hound of Heaven" is included, as are also G. K. Chesterton's "Lepanto", and Moira O'Neill's "Grace for Light". All the poems are as well chosen as this flaming bit of truth from William Butler Yeats:

To a Friend Whose Work Has Come to Nothing

Now all the truth is out,
 Be secret and take defeat
 From any brazen throat,
 For how can you compete,
 Being honor bred, with one
 Who, were it proved he lies,
 Were neither shamed in his own
 Nor in his neighbor's eyes?
 Bred to a harder thing
 Than Triumph, turn away
 And like a laughing string
 Whereon mad fingers play
 Amid a place of stone,
 Be secret and exult,
 Because of all things known
 That is most difficult.

Catholic teachers will be grateful to Mrs. Wilkinson for passing on to our boys and girls the safeguard of Louise Guiney's "The Talisman":

Take Temperance to thy breast,
 While yet is the hour of choosing
 An arbitress exquisite
 Of all that shall thee betide;
 For better than fortune's best
 Is mastery in the using,
 And sweeter than anything sweet
 The art to lay it aside!

And sometime, when commenting on St. Augustine's heart-cry, "Thou hast made us for Thyself, O Lord", she will turn with pleasure to the modern expression of the same eternal truth in Lizette Woodworth Reese's exquisite sonnet, "Tears":

When I consider Life and its few years—
 A wisp of fog betwixt us and the sun;
 A call to battle, and the battle done
 Ere the last echo dies within our ears;
 A rose choked in the grass; an hour of fears;
 The guests that past a darkening shore do beat;
 The burst of music down an unlistening street—
 I wonder at the idleness of tears.

Ye old, old dead, and ye of yesternight,
Chieftains, and bards, and keepers of the sheep,
By every cup of sorrow that you had,
Loose me from tears, and make me see aright
How each has back what once he stayed to weep:
Homer his sight, David his little lad!

It is easy to say of Mrs. Wilkinson's book what she says of *The Little Book of Modern Verse* by Jessie B. Rittenhouse. "No other American author has shown such excellent taste, such imperturbability before the changing literary fashions, such catholicity and freedom from unfair prejudice." For a comprehension of the meaning and value of poetry, she recommends Max Eastman's *The Enjoyment of Poetry* (Scribner's), and Louis Untermeyer's *New Era in American Poetry* (Holt).

Messrs. Allyn and Bacon have given us a similar school anthology in *American Poetry* by Mr. A. B. De Mille of Simmons College, Boston. But the differences exceed the similarities. Mr. De Mille admits that poetry is written to be enjoyed. But he contends that to be enjoyed it must be understood; and that to understand and enjoy it, we must know something of its principles. His introduction covers the study of poetry, with attention to rhythm and metre, onomatopoeia, figures of speech, economy of language, inspiration, classes of poetry, methods of approach and helpful questions. This he follows with an excellent sketch of the development of American poetry.

All the great poets, from Freneau to Theodosia Garrison, are, he claims, represented in the little book's three hundred and forty pages, fifty of which are devoted to the poets mentioned in Mrs. Wilkinson's book. But the collection is slightly out of proportion, as Longfellow occupies nearly as much space as all the contemporary poets born since 1849. The biographical sketches are placed, not before each poem or group of poems, but at the end of the book. This arrangement is less appealing than that of *Contemporary Poetry*, where one first makes the acquaintance of the poet, and then listens to him. Teachers will be especially grateful to Mr. De Mille for the helpful explanatory notes and questions, as well as for the many attractive illustrations, a feature of unusual interest and value to the student.

Both *Contemporary Poetry* and *American Poetry* should inspire a broader sympathy, a keener outlook, and greater courage to face the complexities of modern life. They should bring home to their readers the conviction, that, though life may be full of difficulties, and even of adversities, in between are songs.

Contemporary Poetry by Marguerite Wilkinson (Macmillan)

American Poetry by A. B. De Mille (Allyn and Bacon)

CRIPPLED WRITERS AND SPEAKERS— WHY?

By Sister M. Louise, S.S.J., Ph.D.
(Concluded from May Issue)

Now, at the end of this first year in school, closing on seven, he should know that a group of words do not necessarily constitute or make a sentence, not unless they "make sense." When he was four or younger, he knew that "where is" did not make sense, and he accordingly asked, "Where is what, mamma?" Now, exercises in group-forming words will explain to the child what's meant by a group of

words that tell something, or that ask something—and these should then be distinguished from groups that do not compel the SOMETHING. A normal child of seven will not find this difficult. Of course, if the teacher does not know how to get about it, then it is Greek to the child. Too, the child should know that the sentence should begin with a capital letter and, if it TELLS something, end with a period; if it asks something, then use the "button hook," as the child calls it, but now he must know it as the question mark. Suppose this is too much for a child to have acquired at the end of his first school year, it is surely not too much for the end of his second year, and if the argument holds that it still is too much, then what is the child doing along Language lines during his first two years in school? He is certainly forming sentences all day long, and it would seem that he should be taught how to use them, yet the High School claims that the Freshman class is not capable of handling sentences. If this accusation be true, what have the children been doing in the Grades for eight years? Something wrong.

For the past few years a new and revolutionizing importance is being attached to the study of our English speech and its Literature. The work of teaching English is now being organized with something like scientific foresight and method. But we are still in trouble, and this for the reason that we are going to the other extreme. Tons of good white paper are being transformed into the shape of a bewildering output of educational text-books such as Language Lessons, Readers, Spellers, Rhetorics, Classics . . . all claiming to be the best methods in the latest forms. In trying to get away from too much of the technical grind in Grammar, we have entirely lost sight of it as a study, and the new texts in Language are all given over to story-telling, and taking imaginary journeys to foreign countries.

Tapering to this extreme in teaching the Language brings us a saddening result, namely, that the expressional power of the High School or College graduate lags behind his knowledge and his thought power. The High School instructors in English are aware of this deficiency, but it is almost impossible for them to do the work required by the High School, and at the same time make up the work of the grades, and so they plod through as best they can. Most Colleges realizing this situation, and finding that the Freshman students can express themselves neither correctly nor effectively, resort to "daily themes" to repair the disability.

We feel that we have now proved that the trouble is in the Grades, and that Oral Composition is more important than written, especially in the lower grades. In the upper grades the oral composition should not be neglected. The neglect of this is bound to result in linguistic cripples. When we find students whose expressional power is far inferior to their knowledge and thought power, then we conclude, and rightly so, that these students were not given the necessary practice to develop their expressional powers. Before an attempt is made to write a theme, the subject should be discussed in class; information obtained from the class members, and added to by the instructor. The subject, first of all, should be interesting, and if it do not appear interesting at the beginning, the in-

structor should make it so, or change it, and especially if it be not of practical value, and unequal to the needs of modern life, or even of business life. This will give the students ample opportunity for practice in oral expression; then, too, the writing of the subject under discussion becomes a pleasant exercise, and the knowledge and thought power will stimulate the expression power.

The debate is another very beneficial way of developing expression power; and still another way is calling for impromptu talks. Let them be of short duration, yet they serve to show that the student is not afraid, that he can stand before the class, look each member in the eye and talk for three or five minutes on a subject just mentioned, and for which he had not preparation. In case he have no information on the particular subject given him, yet he can use the time required of him by stating that he has no knowledge on the subject, that he is glad it was mentioned, for now it will give him an opportunity to acquire the knowledge and especially since it is a subject about which he should know something, etc. This is a case where the student may have expressional power without either knowledge or thought power, and he is afforded an opportunity to demonstrate this both forcefully and effectively.

Now, if this is left for the High School to do, then such students stand a good chance of being linguistic cripples all their lives; so again we place the trouble in the grades. Even the first year, the child can be taught to stand before his class and look each one in the eye, while he introduces himself giving his name, his age, his home address, how long it takes him to walk to school, etc., etc. Oral composition can be developed beautifully with the children while they are in the primary grades when they are perfectly unconscious of their expressions, their personal appearances, etc. They will have become accustomed to the little public talks, and they will take delight in giving them, and be anxious to be called upon, even for impromptu talks.

When stories are read or told to the class by the teacher, then the children should be taught to reproduce such stories, but while they are reproducing, no corrections should be given, for to stop the flow of language, or smother the glow of the imagination at the time the child is reciting, is to defeat the purpose and end in view. Corrections may follow from the other members of the class, and such corrections will show not only the attention that has been given from the critical point, but also will demonstrate knowledge and thought power, and serve to develop expression power. If this method be followed in the lower grades, we will have some forceful expression power in the upper grades, and eventually the High Schools and Colleges will not be complaining about "Linguistic Cripples".

The teacher should watch carefully the child's coherency in his contributions to the conversations and class discussions. He should be taught to be connected and direct in his statements. Rambling and irrelevancy should be checked, and an effort made to correct ill-usage. Teachers should not fail to take this oral work seriously as composition work, and they should realize that as are a child's habits of oral expression, so will his habits of written expression tend to become, for surely the struc-

ture of his written work is predetermined by his previously acquired oral habit and practice, hence it becomes an imperative law that oral composition should be taught and well stressed during the first three or four years of school life.

The written composition for the child, should begin in the second half of the first year after he has learned to write short sentences, and should of course be very simple, copying model sentences from the blackboard, and reproducing others from memory. Teachers must be patient, very patient with the first written work of the child. Let the handwriting be large and bold, and written upon unruled paper. We must expect it to be uneven and crooked. Teachers should not lose patience for the effect is bad upon the nerves and finer muscles of the child. His writing will come out all right after he has had some practice seasoned with the teacher's good nature and sympathy. Let the children write all over the blackboard in a large and free way; they enjoy it, and chalk is cheap. Let them fence in their own little gardens and beautify them with sentences memorized from little poems. If they are not overtaxed and court-martialed, they will be free and easy, and eventually show their love for the writing of sentences by doing a good deal of it at home and bringing it to teacher for approbation. The more they do of it, the more perfect they become in their handwriting and in sentence formation.

Written composition in the second year may consist of sentences which the children have memorized. They may dictate them to the teacher, who will write them correctly on the board, then the children may copy them. After the children are quite thorough in the writing of these simple sentences, the teacher, when writing from their dictation, may commence the sentence with a small letter, and if it be a "telling" sentence, she may use a question mark at the end, etc., then allow the children to make corrections and show her how to write the sentences correctly. Gradually these children will be able to write as many as four sentences about a certain subject. Four, perhaps, six sentences TELLING something about the clock, the table, the windows, the doors, the blackboards, the teacher, their automobile, etc. Then, they can write as many QUESTION sentences about the same thing. This teaches them to stick to the subject. In the third grade they should be able to write as many as eight sentences about one subject, then gradually convert the first two or the first three into one long sentence, finally they will develop the paragraph. The stanza-divisions of verse will further illustrate the paragraph idea. Here the grouping of certain units must be elaborated. The children must be made to understand that we cannot tell a story just anyway; we cannot tell about an automobile and an elephant all at once, but one thing at a time, and in its proper turn. If we are going to tell about a party, we must not begin with the luncheon, because that did not come first in time, although it may have been first in thoughts. If we are going to talk about a bird, we shall not begin with his tail, because we generally see the head first; nor shall we skip from his head to his tail and then back to his head. Let the children suggest the subject they are to talk about, then teacher should help

them with the proper order of arrangement. Narration, the sequence of events in time-order, should come first. For small children, descriptive work is too difficult, and is merely an incident in narration, but in order to get the proper arrangement of the facts, the narrative calls for similar treatment.

We do not advise an outline at this early stage of the written work, although some educators, notably Professor Bain, pushes this system even to its extremity. His argument is that language work should be entirely isolated from knowledge work; that since the pupil should be asked to do but one thing at a time, he should not be burdened with the thought of what he is going to say; and the estimable Professor goes so far as to advise that the teacher always supply the outline and give the entire matter. This, we believe, is bad Psychology, for the reason that it too arbitrarily separates the thought-process from the expressional-process. We should not separate the knowledge of our subject from the telling of it. This is really the time for the teacher to assist the child to develop thought and form simultaneously. We believe that the teacher should assist the child and encourage him by way of giving a certain amount of food for thought, but to supply the entire knowledge-parcel is to leave the child entirely dependent, thereby killing his desire for original investigation. Of course, the teacher should take reasonable precaution that she do not ask pupils to write upon a subject about which they have no knowledge. It is this demand more than anything else that often discourages children and makes them dislike written composition.

Our objection to the early and absolute use of the outline is that it is bound to weaken the child's power to hold together in the mind the parts that compose a subject. It may be difficult, but it is certainly desirable, as well as valuable, to be able to hold one's thoughts in their totality as a unit; and if we wish to secure this for the child in his work of the upper grades, we must begin in small quantity-parcel in the lower grades. The constant use of the outline will never give the child a chance to develop his mind-power. The teacher can help the child enormously by training him to think before he speaks; to think units, not fractions; think his subject, not his words.

This is the commonest form of incapacity in the High School and College, and these students plainly demonstrate by their scrap and spasm productions that their early training in the grades was sadly neglected. They simply cannot write on the basis of a plan, and they fail in that constructive power which is required in all the higher activities of the human mind.

Tribute to Our Gentle Nuns

"In our reflective moments we often consider how much we owe to our good nuns engaged in teaching, and of how gently these quiet, consecrated ladies unconsciously bless the world.

"They come out every morning from the Presence of God and go to their allotted task. And all day long they toil; they drop gentle words from their lips and scatter little seeds of kindness all about them; and tomorrow flowers of God spring up in the dusty streets of earth and along the hard path whereon their feet have trod.

"More than once in Holy Scripture are the lives of good people in the world compared in their influence to the dew. It falls silently and imperceptibly. It makes no noise no one hears it dropping; but it covers the leaves with clusters of pearls.

"All honor, then, to our dear Sisters. They are the dew in the dusty street of life."—Anonymous.

THE COURT OF THE KING. (Commencement Play.)

By Claire Vaughan.
(Concluded from May Issue).

ACT II.

Scene.

(A wayside where wildflowers of all kinds are blooming. These may be impersonated by small children, or older girls, representing any number of Violets, Daisies, Buttercups, Poppies, etc. When the curtain rises, they are discovered in pretty groups, some dancing, some resting, some playing. Then they burst into a glad song of "Merry June" by Charles Vincent.)

At close of song the spirit of Hope, a lovely, smiling, graceful spirit, clad in soft green and silver enters. The flowers recognize her and cluster about her. One clear voice rings out to her a welcome).

Violet—Hail! O noble Princess! Daughter of our King
Sent unto His subjects. Light and Life to bring!
Tender, strong and patient, thy virtues now we
sing,
Virtues all befitting the daughter of a King.

Hope—(moving about lovingly and tenderly.)
As wayside, wilding blossoms gladden all who
go,
So Hope comes to the weary and to all who sorrow know.
Bloom on, God's shining children! thy mission
here fulfill;
No thing is too tiny to do the Father's Will.

(The Flowers move about in happy manner, dance and sing again, nodding prettily. This opening may be made very effective and appealing.)

Wild Rose—
Welcome, holy spirit, who from hills of light
Enters darkest places,
Making all things bright.
Joy to earth all sacred,
Safeguard 'gainst the gloom
Of Despair's dark shadows,
Enshrouding like a tomb.

(Interrupting sounds of mirth and hurrying and confusion heard outside. Flowers shrink back frightened, but Hope reassures them.)

Hope—(to music)
Listen wayside children,
Youth and Mirth draw near;
Wayfarers upon this road
They will pass up here.

(Enter Fairmaid and World Sprite, laughing and dancing a merry little folk dance together, which, when they finish, they utter little shrieks of glee and then separate for a little rest, gazing about.)

World Sprite—(gaily)
How gladsome speed the moments in Youth's
bright company!
With carefree laughter ringing, the hours slip
merrily.

Fairmaid—(joyous)
'Tis indeed a pleasant journey. See, see, how
fair,
All along the wayside, flowers are scattered there!
Brave and pretty blossoms, how you gladden me!
How you deck the dusty road with bright tapestry!

See, see, World Sprite! See how bright they glow,
All those starry blossoms that either side do grow!
See they stretch unending; nodding to and fro!

Voices of Flowers—
We are deeds of kindness
Dropped along the way;
We are shining words of love,
That sweet lips should say.

(Upon the entrance of Fairmaid, Hope has withdrawn to rear, and is invisible to her as yet.)

(Harsh sounds of revelry are heard outside. Gay voices and laughter.)

World Sprite—
Listen, Fairmaid! Do you hear them?
Just one moment—listen, pray!

Fairmaid (attending)—
Yes, I hear them. Who are they?

World Sprite—
Other travelers on their way;
Popularity and nonsense;

Hear their voices blithe and gay;
Grace Exterior and Keen Wit,
Valued counsellors are they,
Hearken well to what they say.

(Enter the Worldly Ones; a group of fantastically dressed or very fashionably dressed girls; Extreme coiffures, manners, voices, etc. They caper, strut and are very ridiculous.)

Worldly Ones' Refrain—

The Worldly Ones come winging,
And gifts untold they bring,
To deck thee fair and lovely,
To stand before the king.
Thy robes must be in fashion,
Thy wit be keen and bright;
Thy grace be most entrancing,
Thy beauty dazzling bright,
Thy beauty dazzling bright.

Worldly Ones—

King World is most exacting
For outward shine and show.
Thou must not be found wanting
When to his court you go.
When to his court you go.

Fairmaid (delighted and admiring)—

Oh, sight entrancing! Now I see,
World Sprite, what you'd impress on me.
Those gifts that Knowledge values rare,
With these compared are not so fair.
Far, far too serious, I own
To please the gay and worldly throng
That now I seek a place among.
Well, Knowledge, though I much respect,
I will no longer heed your lessons.
O Worldly Ones! Pray deck
Me in those things you deem most worth
To win success at King World's court.

(Popularity, Keen Wit, Grace, Exterior, Gaiety, Nonsense, and Fine Raiment step or dance out of the group of Worldly Ones, surround Fairmaid, who admires each one in turn.)

Fine Raiment—(Frivolous, and very fashionably dressed, with trinkets, powder puff, lip stick, etc., circles around Fairmaid.)

If Admiration you would win,
You in fine raiment must seek it;
Must be a slave to fashion's whim,
Not up to date, but to the minute.
For style doth change with every wind;
Each day brings forth its special kind.
One morn this—another that;
The next—nobody knows what!!!
One style comes, another goes,
Changing with each wind that blows.

World Sprite (mockingly)—

And like a race, when once begun,
Before the wind, oh, swiftly run—
If you with Fashion would keep pace.
Oh, what a wild and funny race!
Short skirts, long skirts, curled hair, bobs,
Hidden rats, and funny knobs.

(He imitates and laughs.)

Long sleeves, short sleeves, great big puffs;
Hobble skirts and fluffy ruffs.

Fairmaid (laughing)— (He struts about)

'Tis, indeed, bewildering quite;
Change of styles to follow right.

Fine Raiment (vainly)—

But I am most admired and sought
By the great throng at King World's court.
If well arrayed where there you go,
To great advantage you will show.

(Keen Wit comes forward, touches Fairmaid with a silver, pointed wand and speaks airily),

Keen Wit—

And Keen Wit well approved will be,
A ready tongue 'twill give to thee.
A weapon sharp, a strong defence
The venomous stings to guard against
Of Envy, Malice, Slander's tongue—
Thou'lt find all these in that great throng—

(Fairmaid shrinks and looks startled).

World Sprite—

Though by dull minds Keen Wit is feared,
It is a gift the World admires.

Nonsense—

A little nonsense now and then
Is relished by the wisest men.
You've heard this little phrase I know;
Strive to be glad where'er you go.
King World loves not the serious mien—
The thoughtful he doth boorish deem.
A light and shallow careless way
Is what King World demands today.

Gaiety (dancing out to Jazz Music)—

Youth must rush swiftly, lightly by,
With mind intent on Gaiety,
Goaded by thoughts of what to do,
How much to see, and where to go.
Upon Life's path Youth sweeps along
With jesting word and merry song;
And recklessly the monuments tossed—
Nor cares how many may be lost,
But seeks with merry, trifling lay
For new attraction every day.

(In contrast to Gaiety, Exterior Grace sways forward most esthetically.)

Exterior Grace—

To Beauty I'm Kinswoman, maid;
And to her gifts my own I add.
I bid you move with sinuous grace,
To glide most pleasingly to place,
With light foot tread the dance's maze,
To make King World admiring gaze.

World Sprite (imitating)—

The dance's maze amazes me;
A silly trot is all I see.
A jump, a kick, a bow, a spin,
While music makes a S-s-scraping—
Mawkish din.

JAZZ IS THE WORD.

(He shivers, and dances about to imitate modern steps.)

Popularity (graciously)—

And now I come; for if you heed these counsellors
wise, wise, indeed,
I'll take your hand and win for you
(I do not promise friendship true)
But bright companions who will while
The hours of life with sport and smile.
Win Popularity, and lo, a Queen
In King World's court Fairmaid will reign.

Fairmaid (impressed)—

Thanks, bright companions; thanks, a thousand-fold!
(Oh, blind and crude to you I seem!)
Indeed, till now I thought what Knowledge told
Would be my only need to win
Renown and admiration too,
At that court where I seek to go.

World Sprite—

You must learn more 'ere you achieve,
Your yearned for heights, I do believe.

Nonsense—

More nonsense—(Gaiety interrupts) And more
Gaiety—
Grace and Keen Wit—More grace—keen wit—
Popularity—and—Popularity!

Fine Raiment—

And, pray, do not forget me!

Fairmaid—

Come, let's delay no longer here;
Let us our way pursue, nor fear
When I shall soon be richly dowered
Much admiration I shall win
At King World's court, Oh, come!
I long my triumphs to begin.

(Hope has remained in background until now. She comes forward, calling to Fairmaid.)

Hope—

Fairmaid, go not blindly on,
A choice that you'll regret ere long.

Fairmaid—

Another stranger here I see,
Whose manner quite impresses me.
She bears herself right royally.
Like some noble princess, daughter of a king.
Some gracious message, mayhap she doth bring;
Who may she be?
World Sprite, is it another of King World's bright
company?

World Sprite (bewildered)—
Nay, a stranger to me. Her beauty makes me dumb.
Never from King World's court doth she come.
(The Worldly Ones stand and regard her curiously, while Hope looks at Fairmaid appealingly.)
Keen Wit (in subdued voice)—
Yes, yes, she's fair; I acknowledge it;
But she seems far too kindly to be keen of wit.
Fine Raiment (critically)—
Her dress, though very graceful, has neither cut nor fit.
Exterior Grace (patronizingly)—
Her bearing is quite stately,
Rigid, though a bit.
Popularity—
Her manner is not dashing; I do not admire it.
Gaiety (carelessly)—
A dreadful bore I'd find her; I know it from her smile.
Nonsense—
And to escape such dignity, I'd scamper for a mile.
(Though all this has been said aside, Fairmaid, who is standing with these, has heard, but shakes her head in disapproval of their sentiments.)
Fairmaid (admiringly)—
Still there is something wonderful, spite of all you say,
About her noble presence and gracious is her way.
(Approaching her) Tell me, sweetest stranger, is it from the court you stray,
The great court I am seeking where King World holds sway?
Hope (patiently)—
Nay, nay, gentle maiden. Not from King World I come;
But from that greater court ruled by The Mighty One.
Fairmaid (surprised)—
A greater, say you? Where dwells The Mighty One?
Hope (sweetly)—
In the Celestial City, the Everlasting Hills upon.
He to Whom King World as subject must bow down.
Fairmaid (coming nearer)—
The Everlasting Hills? And where are they?
Unto King World's great court I journey;
Lie those hills that way?
Eagerly I hasten there to seek renown,
With these companions there to shine,
To serve before that throne.
Hope (encouragingly)—
Nay, not with these, Fairmaid, if you would reach the Hills of Light.
Theirs is the downward path that ends in pain and night.
Forsake the false and shallow,
I seek thee; come with me.
Fairmaid (hesitating)—
How? Shall I here desert these happy ones
To travel on with thee?
Forsake them at the very gate
Of that great court toward which we journeyed late?
Nay, nay; how thankless that would be!
Hope (warningly)—
Beware! They will desert you sooner than you dream.
Anon, they'll weary of you however loyal now they seem.
Come, test them. Demand of them how long with you they mean to stay.
Answer, Popularity, what have you to say?
Popularity (carelessly)—
How long mean I to stay?
Well—that depends—
A year, perhaps; perhaps a day.
Fairmaid (surprised)—
Indeed, too short a time!
I had not thought that you'd desert so soon.
And Gaiety and Nonsense, you?
Gaiety—
I shall remain

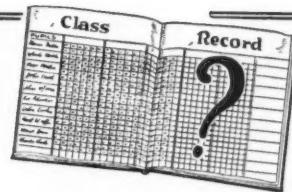
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The while the pathway's smooth and bright.
 Nonsense—
 When dark and rough it grows,
 We take our flight. (Struts away).
 Fairmaid (surprised)—
 Keen Wit, would you remain?
 Keen Wit (sneering)—
 To loyalty, Fairmaid, I ne'er lay claim.
 If you so serious a comrade choose
 As this most stately, interfering one,
 Why—my company you'll have to lose.
 Fairmaid (shrinking)—
 You wound me with sharp answers,
 And the rude replies you make.
 Keen Wit (saucily)—
 My policy is frankness;
 My custom—give and take.
 Fairmaid—
 A most unkind behavior that I do not enjoy.
 Keen Wit (strutting about)—
 It is my proudest boast—that,
 Most people I annoy.
 Fairmaid—
 Fine Raiment, mayhap you
 May show me kinder grace.
 Fine Raiment—
 Excuse me! Dame Fashion I could never face,
 Attended by her showy crowd,
 In company with such a dowd.
 (Fine Raiment stares insolently. The others laugh derisively.)
 Fairmaid (resenting)—
 I do resent this rudeness.
 (to Hope) These lack in courtesy, I fear.
 Exterior Grace (airily)—
 Come, Worldly Ones, come hasten!
 Time is wasted lingering here.
 World Sprite—
 Fairmaid, you grow tiresome while you waver,
 Pondering which course to take;
 Come, decide. No longer falter—
 Nor this company forsake.
 Fairmaid—
 Nay, nay, I am bewildered, true—
 But, oh! I yearn the right to do.
 And these my faith have shaken so—
 No; with these I dare not go.
 (The Worldly Ones laugh lightly, dash about singing their refrain, and go off in high glee. Fairmaid gazes after them uncertainly, and longingly. Hope comes forward, touches her, speaks with great sympathy, for Fairmaid is on the verge of tears.)
 Hope—
 And do you long to go with them?
 They promise little to sustain,
 Should Sorrow come and Loss and Pain.
 What is the worth of such as they?
 Fairmaid—
 Oh, nothing worth, from what they say.
 And yet I grieve that things so bright
 Should pass so soon away.
 Did you note,
 How quickly their attention they turned away
 from me?
 I had not reached decision,
 Ere they deserted me.
 Hope—
 Your journey could but end in disappointment,
 maid,
 Because your purpose was but false and shallow
 show.
 Those worldly spirits that you summoned to your
 aid,
 Unto their votaries, naught but betrayal e'er be-
 stow.
 Fairmaid—
 Betrayal? Yes, I feel it, Stranger, kind;
 Keen disappointment presses heart and mind.
 Hope—
 Learn, now this lesson, Fairmaid:
 That worldly things ne'er bring us lasting aid.
 Too restless, shallow and unstable they,
 E'en as you embrace them, lo! they slip away.
 King World holds not his favorites for long

In his esteem. His court's too crowded by that
 restless throng
 That ever seeks with feverish greed and gain
 For self and self advancement to attain.
 Far other is the spirit of that court
 Whose King I serve, Fairmaid.
 Fairmaid (interested)—
 What King serve you?
 Tell me, and tell your name.
 Hope (simply)—
 My name is Hope. I serve The King of Kings.
 Omnipotent and beautiful. He reigns
 The everlasting Hills upon:
 He, the Holy, Holy, Holy, Three in One!
 Come, take my hand, trust me,
 And I shall lead you to His Throne.
 (Hallelujah chorus of angels is heard while heavenly
 spirits enter, softly. Do not allow the spirits entering to
 be solemn or serious; there must be real joy expressed in
 their bearing, the buoyancy of true happiness. Each one
 expressing great dignity, but smilingly and expressive of
 gladness.)
 Hope (directing her gaze)—
 See, see, Fairmaid, where others come;
 The beautiful, the gentle ones,
 Who serve about His Throne.
 (Wisdom, Faith, Charity, Joy, Beauty or Interior Grace,
 and Peace, surround her.)
 Wisdom (reassuringly)—
 Wisdom comes, Fairmaid, to you,
 To lead you to a choice that's true;
 Much have you conned from Knowledge's page,
 Rare treasures from each passing age;
 Here wealth of science, and of lore—
 Prophetic told by sage of yore.
 But Wisdom leads you to that height
 Where Truth shines clear in her great light.
 The folly of all selfish ends
 Where Knowledge without Wisdom tends;
 The sham and stress of lives that pass
 In mad pursuit of all things false,
 Are there revealed to mind and heart;
 Yes, Wisdom is the better part.
 Beauty—
 By constant service to The King,
 Thy beauty grows a wondrous thing.
 Forgetfulness of self a glow
 Upon the spirit doth bestow;
 And spirit, glowing, sheds a rare
 New light that makes one strangely fair.
 An inspiration thus is given
 That speaks less of the earth, than heaven.
 Faith (all these spirits speak in happy fashion, not in
 preachy manner. Faith is clad in soft blue garments,
 Hope in green; Beauty and Joy in Rose shades; Wisdom
 in yellow and gold; Charity in white adorned with red or
 red and silver; Peace in white and silver. Upon heads use
 the classic bandeaux, except Wisdom who wears a crown
 of gold.)
 Faith (to Fairmaid)—
 Exterior Grace with Youth doth fly;
 Grows stiff and hard as time flits by.
 But there's an inward grace that flows,
 Informed by Faith; its ardor grows
 When Wisdom frees from self the mind,
 And like bright angels makes mankind.
 Choose Faith, that source of inward grace;
 Give to vain outward show no place;
 'Tis folly at the very worst,
 That passes soon, too soon is lost.
 Charity—
 Instead of Keen Wit in thy heart,
 Let me dwell ready to impart
 The kindly word, the helpful deed,
 The comfort in another's need.
 Not the sharp tongue that seeks for praise
 By trifling word and unkind ways;
 But the sweet tones of Charity
 Have greater power to win for thee
 E'en from King World's court higher praise.
 Fairmaid (admirably)—
 Who are you, Spirit all serene?
 Charity (pointing up)—
 Upon those Hills where Truth doth reign,
 Of Virtues at the King's right Hand,

First crowned and next to Him I stand,
Of ready service when He lists.
I'm Charity. Choose me, Fairmaid,
And we shall walk all unafraid.

Hope (coming forward)—

I'm Hope, fair one; oh, come with me
And Faith and lovely Charity!
With gentle Peace and Joy keep pace,
With Inspired Wisdom, Inward Grace.
We'll travel toward that shining Throne
The everlasting Hills upon,
Where our fair gifts shall never die,
But grow more lovely upon high.

(Here other spirits enter, clad like Fra Angelico's angels carrying trumpets, cymbals, etc.; these surround Fairmaid making a lovely picture, while chanting softly.)

Joy (coming forward)—

There thou shalt more gladness know
Than earthly pleasures ere bestow.
The human part must fade and die—
But the spirit's destined for on high
Where 'twill grow in beauty neath the care
Of Faith and Hope and Love most rare.
Celestial Joy doth live for aye,
And Heavenly favor doth not die.
So choose the better part, fair one,
And serve with us about God's Throne.

Peace (tenderly)—

Shun the shallow vain attractions,
Set to lure to levels low;
The soul's heritage is royal:
Like a lofty princess go.

Fairmaid (hesitating, as if dwelling upon this thought, repeating)—

The soul's heritage is royal!
Like a lofty princess, go!

(joyfully)—

The scales have fallen from these eyes;
I see things in their truest guise.
King World not worth our service seems
So lightly he each favorite deems.
Just for a little day at most
He smiles approval, praise bestows;
Then tost aside with little grace
To yield unto the next a place.

Wisdom (earnestly)—

Yes, after the feverish, cruel fight
For prestige at his court, what gain?
One little moment's stunted praise,
One little day in pleasant ways—
And then the anguish and the pain!
Deprived of all one seeks to gain
With eager will and purpose—
Oh, the bitterness of such a loss!

Joy—

To know those yearned for gifts we have received
Have vanished all too fast, indeed.
And there is naught left to console
The sadly disappointed soul.

Fairmaid (re-assured and grateful)—

Fair Ones, you dispel my fear.
No sense of loss affrights me here.
The gifts each one that you bestow
As Time flows on will fairer grow;
Not even Death nor Grave can blight
Their glory; 'twill increase in light
And glow through endless eons of Eternity.

(Angel chorus heard singing Laudate.)

Hope (taking Fairmaid's hand)—

Hark! Angels from the heights now sing
Their glorious anthems to their King
Whose sceptre rests upon the earth, but reaches
far,

Far on and up beyond the star,
E'en into Heaven; Whose crown's so bright
Its luster dims the sun's great light.
He waits us on the Hills of Light.
He waits, Fairmaid, above the strife.

Fairmaid (kneeling)—

With Faith and Hope and Love most rare,
My comrades on that journey fair,
What joy my prostrate soul shall feel
When at my King's great throne I kneel!

(She lifts arms reverently while chorus of angels and spirits sing a hymn of triumph. Tableau.)

Curtain.

Errata in "The Court of the King"

Readers of the Catholic School Journal have evinced much interest in the commencement play by Claire Vaughan, "The Court of the King." To assist schools desiring to use it in their public exercises at the end of the current school year, a dozen or more were supplied on request with advance copies of the text of Act II, which is formally presented herewith. In many schools the play will be made use of for next year's commencement.

For the convenience of those who contemplate saving the May and June issues with the object of bringing out the play on occasions in the future, attention is called to the following:

Errata

In two places the text of Act I as published in the May issue was obscured by printer's inadvertencies. The first of these mishaps involved the transposition of a line in Fairmaid's second speech, the concluding portion of which is herewith repeated, with the line referred to in its proper place:

"Ah, the days and years I've striven my whole being to prepare
For the test that waits aspirants to King World's favors rare.
Knowledge day by day has filled me with the marvel of her lore;
In unwearying toil I've studied all her secrets o'er and o'er.
Well prepared am I to enter where the critic's eye is keen,
Where unfriendly tongues shall censure flaws if any can be seen.
I wait, I wait, how eagerly, my presentation where
King World, that mightiest monarch, guards his subjects from dull
Care."

The other error consisted in the transposition of the paragraph describing the tableau at the end of the act, which paragraph should have followed immediately Fairmaid's final speech, just before the paragraph relating to the musical number, instead of occupying the position further down on the page which was given to it by the printer.

The School Days of Gladstone

By Rev. Francis O'Neill, O.P., Ph.D.

THE greatest Prime Minister of the Victorian Age was called to that leadership four times not because he knew men as Disraeli knew them; but because he was acknowledged the Abu Ben Adhem of the Kingdom. The hawks that rested on the towering rocks of Lanarkshire gave him his ancient name, and fitly did he live the stability of the one and the lofty soarings of the other.

Born at Liverpool in 1809, the youngest son of a successful corn merchant, he had the advantages of wealth with the blood of the Lowland and the Highland Scotch in his veins. This bloodblend goes far to explain the ardent Celtic tendencies within him held in check by the cautious judgments of the valley Scot.

Sent to Seaforth, where a small school had been set up by William Rawson at the mouth of the Mersy, he learned little arithmetic, but read with diligence and enthusiasm Scott's "Woodstock," the "Chronicles" of Froissart, the "Arabian Nights" and "The Pilgrim's Progress." His life as a child was, he tells us, dubious, vacillating and above all, complex. When the parson preached he asked: "When will he have done?" Yet, his powers of attention were so keen that he recalled vividly having met Hannah More at her home in Barley Wood and that she gave him a copy of her "Sacred Dramas." The gay life of her earlier years, when her wit and charm made her a welcome member of the brilliant circle surrounding Samuel Johnson, was then changed to one of rigid Sabbatarianism, and she made a lasting impression upon the precocious boy.

In 1821 he entered Eton. The famous Doctor Keate headed the student body, which numbered about five hundred. The Doctor ruled his boys by the bite of the birch, with a record of eighty flogged in a single day. He regretted later that he had not flogged more. Young Gladstone once omitted the names of three of his friends who were to be punished, and was placed forthwith on the waiting list and birched soundly the following day.

He was most fortunate in his friends, the three closest being Arthur Hallam, the subject of "In Memoriam," James Gaskell and George Selwyn. All were, with Gladstone, studious and ambitious. They manifested at every turn their worship of Canning because of his open advocacy of freedom for Greece and of emancipation for Catholics.

After seven years at Eton, Gladstone passed on to the College of Christ Church, Oxford, although several of his best friends went to Cambridge. The goodlooking youth, with curly brown hair, always tidy and well dressed, threw himself into the scholastic, literary and social life of the University with characteristic vigor. His College,

founded in 1525 by Wolsey, and the first in numbers and in wealth among the twenty odd grouped about the Bodleian Library, offered every chance for advancement. The classics, philosophy and religion held first place, and in these Gladstone found absorbing interest.

The love of Greek literature, of Saint Augustine and of Dante came at this time as life-long gifts. He had as his first tutor Robert Biscoe and as academic rivals the cleverest students of Oxford and Cambridge. Small wonder that the son of John Gladstone forged ahead until he took first rank as a co-double First. His failures were few, and attributable to his tendency to profuseness. The Senior Censor once criticized his examination paper as desultory beyond belief.

It was during his Oxford days that his dream of a kingdom with a conscience began to take shape. His passion for the Church of England developed steadily, and, keeping pace with it, his love for the kingdom of Great Britain. These two battled long within his soul until merged into a life purpose. That he did not follow Manning and Newman into the Catholic Church may be understood by recognizing this mental conflict. He loved England so fervently that he could not look upon her as separated from Apostolic sanction. This conviction had its roots in the soil of Eton and Oxford. The spiritual forces of his maturer years were never strong enough to change it.

INTRODUCING THE STUDENTS TO THE SAINTS

(Continued from Page 110)

It would not be so dangerous to the normal teacher's decorum, I think, to give to the children the version in Challoner's *Lives of the Fathers in the Desert*. "The lion, like a tame lamb, went his way into the remoter parts of the desert." It would, doubtless, be safer for the teacher and easier for the children, each of whom, for entirely different reasons, might find the word "debonairly" a bit disturbing to mental calm.

In gathering the material wherewith to acquaint the children with the lives of the hermits, one would need to select with care, for the reason that these lives are full of extraordinary penances, which might have the effect of frightening the young hearts trained to modern luxury. The gleanings would not be scant, however, for there are numberless charming incidents that would captivate children. There is the raven, for example, which brought a half loaf of bread daily to St. Paul the Hermit, and which, on the occasion of St. Antony's visit to him, provided a whole loaf. Then there are also the two lions that came to dig a grave for Paul so that Antony could bury him. Then, any child will be fascinated by the account of the taming of the fierce wolf of Agobio by St. Francis. Children the world over have taught dogs to "shake hands", and here is a fierce man-eating wolf "shaking hands" four separate times with St. Francis and so promising that he will be good and quit his disgraceful habit of eating people. The wolf of Little Red Riding Hood is not nearly so engaging, and is, moreover, only a fictitious wolf. Children will naturally have more reverence for the Sign of the Cross when they see St. Francis making it over a savage wolf and thus turning the wolf into a fawning creature that followed at his heels as meekly as a shepherd dog.

There is, too, that lovely story of St. Anthony's sermon to the fishes. How promptly the vivid imagination of the child will array the fishes with the wee ones in front and the big ones in the rear, just as children sit in school so that they can see teacher—and be seen by teacher, undesirable though it be.

Even we older people are delighted in finding one monstrous "fish story" that we can really believe. St. Anthony's life is full of appeal to the child mind. Take, for example, that glorious occasion when the Little Jesus came to play with him and caress him. The tears must come in the heart of any one who reads that lovely story of the Child of Heaven coming into the arms of the man with the sinless soul and the believing heart of a child.

The saints can teach the children so many lessons. They can teach them how to love God and how to love their neighbor. To illustrate every virtue one can find example in the lives of the saints. There simply is no comparison between the story of the saint and the fairy tale, and yet even our Catholic children as a rule know more of the power of a magic wand than of a Cross traced by the hand of a saint. Is this fair to the children? And is it fair to the saints? Saints know the exact meaning of Christ's command that we be as children if we would enter Heaven, as children of trusting love, unflinching confidence, quick repentance, eager amendment, and unquestioning, democratic charity. The saints belong to children. They are little people, little in their towering humility, and so they are among the little ones that crowd the Kingdom of Heaven. We sophisticated, over-prudent, questioning adults have no right to the saints, unless it be the right to make acquaintance with them in order to introduce them to the children and in order to ask them to make us children again.

BACKGROUNDS OF LITERATURE

(Continued from Page 116)

plete armor. If he made one journey to the Holy Land, his legs are crossed at the ankles; if two, below the knees; if three, above the knees. It makes one dizzy to imagine what might happen to the effigy of a Crusader who had gone Crusading seven or eight times.

Middle Temple Hall is where the students eat their way to their legal degrees. It is a splendid building dating from the days of Queen Elizabeth, a hundred feet long and nearly fifty feet wide and high, with gorgeous carvings in wood and rich heraldic glass in the windows. It was here that in 1601 Shakespeare's "Twelfth Night" was performed. One of the tables is said to be made from the wood of Drake's ship, the *Golden Hind*.

Nearer the river are the Temple Gardens, very green and very beautiful. It is in these gardens that Shakespeare in "King Henry VI" represents the adherents of the rival houses of Lancaster and York plucking red and white roses and so starting the War of the Roses.

The Temple is rich in literary associations. Thackeray lived here for a time. Charles Lamb was born here in Crown Office Row and lived within the Temple precincts during some twenty-five years of his life. Oliver Goldsmith lies buried here, under a heavy, plain stone. He died here. And before dying he had lived here at No. 2 Brick Court—lived a bit noisily in the opinion of Blackstone, the legal authority, whose rooms were on the floor beneath and who complained bitterly and unavailingly of the hilarious and boisterous diversions indulged in by Goldie and his guests.

COMPENDIUM OF HIGH SCHOOL (ACADEMIC) RELIGION

According to the Requirement of
THE CATHOLIC UNIVERSITY.
By Sister M. John Berchmans, O.S.U., A.B.

COMPENDIUM OF FOURTH YEAR HIGH-SCHOOL
Twelfth Article of the Series.

HOLY EUCHARIST
DERIVATION OF THE WORD EUCHARIST

The word "Eucharist" comes from the Greek word "eucharistia" meaning "thanksgiving". This name is given to the Blessed Sacrament under its twofold aspect of sacrament and sacrifice. Here we shall study the Holy Eucharist as a sacrament, reserving the consideration of it as a Sacrifice until we take up the study of the Mass.

THE SACRAMENT OF THE HOLY EUCHARIST

The sacrament of the Holy Eucharist is a sacrament which really, truly, and substantially contains the body, blood, soul, and divinity of our Lord Jesus Christ under the species or appearances of bread and wine.

TYPES OF THE HOLY EUCHARIST IN THE OLD LAW

1. Tree of Life.
2. Ark of the Covenant.
3. The Manna of the desert.
4. The Loaves of Proposition.
5. Paschal Lamb.

OTHER NAMES GIVEN TO THE HOLY EUCHARIST

1. The Lord's Supper.
2. Table of the Lord.
3. "Agape" or "Love-Feast of the first Christians".
4. "Breaking of Bread".
5. Most Blessed Sacrament.
6. Sacrament of the Altar.
7. Bread of Angels.
8. Sacred Banquet.

PROMISE OF THE HOLY EUCHARIST

In St. John's Gospel, Chapter VI. 51, 52, the disciple of love records the promise concerning the Holy Eucharist, in these words: "I am the living Bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread which I will give is My flesh for the life of the world." When the Jews hearing this wonderful promise cried out, "How can this man give us his flesh to eat?" our Divine Lord who can neither deceive nor be deceived, declared in the strongest and clearest words the necessity of being nourished with His flesh and blood in order to have life, as we see by these words, "Amen, amen, I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood hath everlasting life and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him."

INSTITUTION OF THE HOLY EUCHARIST

On the night before His sacred Passion, Jesus seated Himself again at table, after washing the feet of His disciples, and as St. Luke, Chapter XXII, verses 18, and 20, we find these words: "And taking bread, he gave thanks, and brake; and gave to the disciples saying: This is my body, which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you."

MATTER OF THE SACRAMENT OF THE HOLY EUCHARIST

Remote Matter is wheaten bread and wine pressed from the grape.

Proximate Matter is the bread and wine at the Mass ready for consecration.

VALID MATTER IS

1. In the Latin Church only unleavened bread.
2. In the Greek Church only leavened bread.



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REASONS WHY THE LATIN CHURCH USES UN-LEAVENED BREAD

1. Because Our Divine Lord celebrated the Last Supper with unleavened bread.
2. Because this kind of bread serves to indicate that the body of Jesus Christ was conceived without corruption, and that the faithful should approach the Sacrament of the Altar with purity of soul.

FORM OF THE HOLY EUCHARIST

The form consists in these words of Jesus Christ:

For the bread: "This is My Body."

For the wine: "This is the Chalice of My Blood, of the New and Eternal Testament, the mystery of faith which shall be shed for you."

MINISTER OF THE HOLY EUCHARIST

Ordinary Minister is a priest or bishop.

Extraordinary Minister is a **deacon** delegated by the bishop.

WORDS USED IN DISTRIBUTING THE HOLY EUCHARIST

"May the Body of our Lord Jesus Christ preserve thy soul unto life everlasting."

WHY OUR DIVINE LORD CHOSE BREAD AND WINE FOR THE MATTER OF THE HOLY EUCHARIST

1st. To impress more forcibly upon us that this sacrament is the food of our souls. "My Flesh is meat indeed, and My Blood is drink indeed," said Our Divine Lord. As bread and wine are commonly used as foods to nourish and support the life of the body, so Christ instituted the Holy Eucharist for the nourishment and strength of our souls.

2nd. To show His desire that we should often partake of this divine banquet. Since we must daily take meat and drink if we wish to keep up our bodily strength, so we should likewise partake frequently and **daily**, if possible, of the Body and Blood of our Divine Lord, to prevent our souls from growing faint and from perishing.

3rd. To leave us a memorial of His Passion. As the bread is made of many grains kneaded together, and the wine of many grapes that have been crushed in the wine press, so the Body of our Divine Lord was bruised with blows during His sacred Passion.

SACRAMENTAL GRACE OF THE HOLY EUCHARIST

The sacramental grace of this greatest of all sacraments is an increase of actual love for, and closer union with our Divine Lord and Savior Jesus Christ, shown by Christ's own words, "He that eateth My Flesh and drinketh My Blood abideth in Me and I in him." St. John VI, 57.

EFFECTS OF THE HOLY EUCHARIST

Besides the sacramental grace of increasing love for and close union with our Lord, the Holy Eucharist has other effects.

1. An increase of sanctifying grace in every worthily received Communion.

2. A certain spiritual relish or delight of soul. Just as food and drink delight and refresh the heart of man, so does this "Heavenly Bread containing within itself all sweetness" produce in the soul of the devout communicant, a certain **cheerful** and willing fervor in all that regards Christ and His Church, and in all that concerns the conscientious fulfilment of the duties of one's state of life. This spiritual sweetness and alacrity must not be confounded with an emotional joy of soul, or with sensible sweetness, for it is perfectly compatible with interior desolation and spiritual dryness.

3. It remits **venial** sin, because of the effects of that actual charity which the Holy Eucharist produces in the soul as its sacramental grace. The Holy Eucharist is not merely a food, but a medicine as well. The Holy Council of Trent calls it "The antidote whereby we are delivered from daily faults and preserved from deadly sin." Sess. XIII, cap. 3. Just as material food banishes minor bodily weaknesses and ailments, so this Divine Food of our souls removes our lesser spiritual ailments, namely venial sin and attachment to it.

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4. It preserves us from mortal sin. According to the teaching of the Roman Catechism, preservation from mortal sin is effected by the allaying of concupiscence, which is the chief source of deadly sin, particularly of impurity. Therefore it is that Spiritual writers recommend frequent Communion as the most effective remedy against impurity, since its powerful influence is felt after other means have proved unavailing.

5. Indirectly it remits the punishment due to sin. Saint Thomas says that the direct effect of the Holy Eucharist is not to remit punishment due to sin, but that by concomitance, and by reason of the fervor of love it produces, indirectly it remits punishment due to sin, not in its entirety, but according to the degree of fervor and devotion of the recipient.

6. Lastly, the Holy Eucharist is a pledge of our glorious resurrection and eternal happiness, as the Council of Trent declares, for we have our Divine Lord's own words, "He that eateth My Flesh and drinketh My Blood hath everlasting life and I will raise him up at the last day." St. John VI, 55.

NECESSITY OF THE SACRAMENT OF THE HOLY EUCHARIST FOR SALVATION

A thing may be necessary in two ways, namely:

1st. By necessity of means, by which a thing or action is necessary, because without it a given end can not be obtained, for example, the eye is so necessary for vision, or sanctifying grace is so necessary for salvation.

2nd. By necessity of precept, or by a necessity which is imposed by the free will of a superior, for example, the necessity of fasting. Now as regards the necessity of receiving the Holy Eucharist, a further distinction must be made between infants and adults. First, as regards infants, it is easy to prove that for them Holy Communion is not necessary, either as a means or a precept. Since they have not attained the age of reason they are free from the obligation of any positive laws. The only question then is, whether Communion is like Baptism, necessary for infants as a means of salvation. The answer to the question is clearly given by the Council of Trent in Sess. XXI, can. IV, where under pain of anathema it rejects such a necessity and declares that the custom of the primitive Church of giving Holy Communion to children was not based upon the erroneous belief of its necessity to salvation, but upon the circumstances of the times. But as regards the absolute necessity of receiving Communion as a means for salvation for adults, there is no more evidence than in the case of infants. There is, however, a moral necessity on the part of adults to receive Holy Communion as a means of overcoming violent temptations, or as viaticum for persons in danger of death. Eminent theologians like Suarez, claim that the Eucharist, if not absolutely necessary, is at least a relatively and morally necessary means to salvation, in the sense that no adult can long sustain his spiritual, supernatural life who neglects on principle to approach Holy Communion. And this view is well supported by our Blessed Lord's own words, "Amen, amen, I say unto you: unless you eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you. He that eateth My Flesh and drinketh My Blood hath life everlasting." St. John VI, 54, 55.

PRECEPT OF RECEIVING THE HOLY EUCHARIST

Since our Divine Lord left us no definite precept as to the frequency with which He desired us to receive His Body and Blood in the Holy Eucharist, it belongs to the Church to determine what limits of time shall be for the reception of this sacrament. In the first ages of the Church, the faithful received Holy Communion every time they assisted at the Sacred Mysteries, and during the years of persecution the Christians were allowed to take the Sacred Species to their own homes, in order to communicate themselves when in danger of being arrested and put to death.

The Fourth Council of Lateran 1215, in Pontificate of Innocent III obliged all Catholics of both sexes to communicate at least once a year, and this during the Paschal season. This precept of yearly Paschal Communion was solemnly reiterated by the Council of Trent Sess. XIII, can. 9.

It is a grave obligation under pain of grievous sin, to receive the Holy Eucharist, if possible, when in danger of death. Holy Communion thus received is called Holy Viaticum.

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DECREE ON DAILY COMMUNION

Although the first Christians practiced frequent and daily Communion, yet in the course of the centuries faith became weak and charity cold towards the Most Blessed Sacrament. The Jansenistic heresy greatly diminished the number of frequent and daily communicants, until daily Communion was considered to be the privilege of those who were free from all venial sin and even attachment to it.

But on December 17, 1905, His Holiness, Pope Pius X, ratified and confirmed the Decree of the Sacred Congregation of the Council. "On Receiving Daily the Most Holy Eucharist", forbidding all ecclesiastical writers after the publication of this Decree to hold contentious controversies concerning the dispositions requisite for frequent and daily Communion.

MEANING OF "A RIGHT INTENTION"

The Decree of 1905 explains, "A right intention consists in this: that he who approaches the Holy Table should do so not out of routine nor vain-glory, or through human respect, but for the purpose of pleasing God, of being more closely united with Him in charity and of seeking this Divine remedy for his weaknesses and defects."

The first paragraph of this same Decree declares: "Frequent and daily Communion, as a thing most earnestly desired by Christ, our Lord, and by the Catholic Church should be open to all the faithful of whatever rank and condition of life, so that no one who is in the state of grace and who approaches the Holy Table with a right intention can lawfully be hindered therefrom."

The more we free ourselves from venial sin, the more abundant will be the fruits of our Communion, but the freedom from mortal sin, and the purpose of never committing it in future is sufficient together with a right intention as the Decree declares is sufficient for the worthy reception of the Holy Eucharist, and such frequent and daily Communion will gradually free the devout communicants even from venial sins and from all affection thereto.

OUTRAGE OF SACRILEGIOUS COMMUNION

Saint Paul says: "Whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord....He that eateth and drinketh unworthily, eateth and drinketh judgment to himself not discerning the Body of the Lord." 1 Cor. XI, 27, 29.

Sacramental confession is necessary before receiving Holy Communion if one be in mortal sin. The Council of Trent declares in Sess. XIII, can. 7: "He who wishes to communicate should bear in mind the precept: 'Let a man prove himself' 1 Cor. XI, 28. The custom of the Church shows us that the necessary proof consists in this, that no one should present himself for Communion, if he sees that he is guilty of any mortal sin, no matter what may be the contrition which he believes that he has for his sin: this the Holy Council orders to be observed."

RECENT DECREE ON AGE FOR RECEIVING FIRST COMMUNION

The Decree on Daily Communion was followed up in 1910 by a Decree of the Sacred Congregation on the Discipline of Sacraments regarding the age of those to be admitted to First Holy Communion, and it orders the following to be observed everywhere: "The age of discretion required both for Confession and Communion is the time when the child begins to reason, that is about the seventh year, sometimes after, sometimes even before. From this time on the obligation of satisfying the precept of both Confession and Communion binds."

The same Decree also says, "It belongs to the father or to the person taking his place, as also to the confessor to admit the child to First Holy Communion."

Again in Paragraph six of this Decree we read, "Those who have the care of children should use all diligence so that after First Communion, the children shall often approach the Holy Table, even daily if possible, as Jesus Christ and Mother Church desire, and that they should do it with a devotion becoming their age."

Paragraph seven says, "It is an utterly detestable abuse not to administer Viaticum and Extreme Unction to children having attained the use of reason, and to bury them according to the manner of infants." So parents and those in charge of children should remember that they should carefully carry out this Decree of the Sacred Con-

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gregation by procuring this "Bread of the Strong" for the little ones who are in the happy state of innocence, so that when the enemy of souls comes to attack these living fortresses of the soul, he may find them impregnable, being already in the possession of Jesus, who has established His Eucharistic Kingdom in their souls.

CONDITIONS FOR WORTHY RECEPTION OF HOLY EUCHARIST

1. As regards the soul. To be in the state of grace and to approach with a right intention.
2. As regards the body. To be fasting from all food or drink from the preceding midnight.

IN WHAT THE VIOLATION OF THE EUCHARISTIC FAST CONSISTS

1. What is taken must come from without. Blood coming from the gums or mouth, particles of food lodged in the teeth the night before, do not break the fast. Gum, lozenges put into the mouth before midnight and swallowed after midnight, do not break the fast.
2. What is taken must be swallowed as food, or drink or medicine. Consequently, a person does not break his fast, if when rinsing his mouth he inadvertently swallows some drops of water which have mingled with his saliva.
3. What is taken must be digestible. Hence the swallowing of a piece of stone, iron, wood, hair, piece of finger nail would not break the fast.

Out of respect for the Most Blessed Sacrament the Communicant should be very clean and modest in her dress.

RECEPTION OF HOLY VIATICUM

The word "viaticum" comes from the old Latin word "viaticum" meaning "provision for a journey", and the Church applies this expressive term to the Holy Eucharist administered to those in danger of death, who are about to go on their last great journey from time to eternity. In the strength of this food, the soul, like the prophet of old, will reach the mount of God, the heavenly Jerusalem. If we need the strength of Jesus the God of armies, all through the temptations and trials of life, how much more do we need to receive the Bread of the Strong in our last journey, to fortify us and encourage us to win, by final perseverance, "the supernatural victory which is in Christ Jesus our Lord." The Council of Trent Catechism says, "Sacred writers call it the Viaticum as well because it is the spiritual food by which we are supported in our mortal pilgrimage, as also because it prepares for us a passage to eternal glory and happiness. As early as A. D. 325 the Holy Eucharist given to the dying was called the "last and most necessary Viaticum".

WHO SHOULD RECEIVE HOLY VIATICUM

All, even children, who have reached the age of reason are bound to receive the Viaticum, when they are in danger of death. This is the opinion of theologians and the rule of the Church. In the Supplement of the Catholic Encyclopedia in the article on "Viaticum" we read, "If a person has received Holy Communion, and later on the same day, falls into danger of death, he is to be urged strongly to receive the Holy Eucharist again as Viaticum, it is both lawful and fitting for him while he remains in danger of death to receive Holy Viaticum several times on different days with his confessor's approval."

For those who receive the Blessed Sacrament as Viaticum, the Church dispenses with the obligation of fasting.

HOLY COMMUNION RECEIVED BY THE SICK OR INVALIDS

By a Decree of the Sacred Congregation of the Council on Dec. 7, 1906, "It is permitted invalids who have already been ill for a month, and whose speedy convalescence is doubtful, to receive the Blessed Sacrament once or twice weekly upon the advice of their confessors, where it is question of invalids who live in religious houses in which the Blessed Sacrament is reserved, or who enjoy the privilege of having Mass celebrated in their domestic oratory; once or twice monthly for other even though they should have previously taken liquid nourishment. The words "per modum potus" the form of drink "are to be understood as meaning, that one may take soup, coffee, and other foods provided that the mixture does not lose the nature of liquid food."

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The food that can be administered to them, whatever be its nature, **must be liquid** in form.

ARTICLES REQUISITE FOR THE ADMINISTRATION OF HOLY COMMUNION TO THE SICK

1. A firm table or stand covered with a clean white cloth, placed near the bed of the sick person so as to be seen easily by him.
2. A standing crucifix, and two **blessed** wax candles, which should be lighted before the priest enters the room.
3. A clean napkin or cloth to be used as a communion cloth by the sick person in receiving.
4. A vessel containing holy water, and a sprinkler of palm branch or other green branch.
5. A glass containing a little water for purifying the priest's fingers, and a spoon in which to give the ablution to the sick person.

FORMULA USED IN ADMINISTERING HOLY VIATICUM

"Receive, brother, the Viaticum of the Body of Our Lord Jesus Christ; may He preserve thee from the malignant enemy, and bring thee unto life everlasting."

GRATITUDE FOR THE SACRAMENT OF THE HOLY EUCHARIST DEMANDS

1. That we should receive the most Holy Eucharist frequently, which in the meaning of the Decree means at least once a **week**, and if possible to receive this most Blessed Sacrament **daily**.
2. We should make frequent visits to the Blessed Sacrament to thank Our Lord for this greatest of all gifts.
3. We should often offer a Communion of Reparation to our Eucharistic Lord to make atonement for the coldness, indifference and sacrileges committed against Him in this Sacrament of His love.
4. We should endeavor to propagate zealously the practice of daily fervent Communion, thus to spread the Eucharistic Kingdom of Christ on earth.

THE BEST MORAL ASSURANCE OF OUR ATTAINING SALVATION

The practice of **daily** Communion is the surest means of being morally sure of our salvation, for daily Communion presupposes **sanctifying grace** in the soul, and therefore, even though circumstances may be such that we may have to lose a Communion now and then, yet should death come on us suddenly even on a day when we had not received Holy Communion, yet our souls robed in sanctifying grace will be ready to meet Our Lord as trustingly and calmly as our Judge, as we would have received Him sacramentally as our Guest. Other devotions are very laudable, commendable, but daily Communion keeps the soul ever ready to answer the summons, "Behold the Bridegroom cometh, go ye forth to meet Him," for Incarnate Truth declares, "He that eateth My Flesh and drinketh My Blood **hath** everlasting life." St. John VI, 55.

SAYINGS OF THE FATHERS OF THE CHURCH ON THE PRACTICE OF FREQUENT COMMUNION

1. The Council of Trent says in Session XXII, x. 6: "The holy Council would desire that the faithful communicate not only spiritually but also sacramentally at every Mass which they hear."
2. Saint Ambrose speaking of Communion says: "Receive it every day, if it is useful to you every day."
3. Saint Augustine says: "Receive daily what profits you daily, and live so that you may be worthy to receive daily."
4. Saint Bernard declares: "Communion is the sovereign remedy to cure you of sin. You sin every day, communicate every day."
5. Saint Thomas says: "The Eucharist has virtue to confer salvation on man. It is useful for man to partake of it daily, in order to receive its fruits daily."
6. Saint Francis de Sales says: "Two classes of persons should communicate often, the **perfect**, because being well prepared, they would be very wrong not to approach the fountain head of perfection; and the **imperfect**, that they may acquire perfection; the strong that they may preserve their strength, the weak, that they may become strong; the sick, that they may find a cure; the healthy, that they may be preserved from sickness. Receive Holy Communion to learn how to receive it worthily."

FREQUENT COMMUNION OUR CONSOLATION AT THE HOUR OF DEATH

As the shades of death gather around us, and this world is relinquishing its hold on us, how consoling will be the thought we have frequently or daily received Jesus a welcome Guest into our hearts. Then when we are no longer able to go to Him, He will come to return our many receptions of Him under the sacramental veil, by coming to us in Holy Viaticum to escort us as His Guest to the eternal Banquet of the Beatific Vision, where we will forever love Him whom we have here adored under the Sacramental Veil.

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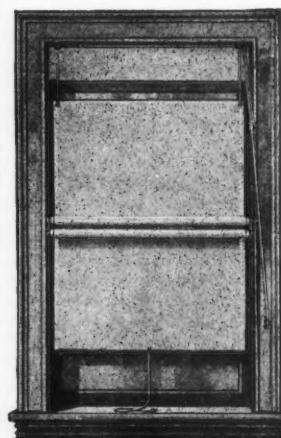
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Notre Dame University men prefer as wives girls who do not smoke, they have a very decided preference for girls who do not drink and comparatively few of them would marry a girl who swears, but they have the greatest aversion to the girl who lies. In fact, the young lady with no regard for the truth has a field of only 47 from which to select, while her more conscientious sister has her pick of 595 youths.

The income from a \$100,000 endowment fund given to Catholic University of America in 1909 has just become available to the institution following the death of the donor, Mrs. Myles Poore O'Connor of San Jose, Calif.

The memory of the Eucharistic Congress of Chicago is to be perpetuated by a Church in Rome where the Blessed Sacrament will be exposed for Perpetual Adoration.

The Church is being erected in honor of Saint Juliana Falconieri by the Order of Servite Tertiaries which she founded. It will occupy the site of the building in which the Saint died after her miraculous communion.

Celebration of the consecration of the St. Louis Cathedral and of the centennial of the St. Louis Archdiocese, June 29 and 30, will be commemorated by the priests of the archdiocese by raising \$1,000,000 for the erection of a new Preparatory Diocesan Seminary.

Catholic students, men and women, from more than 100 non-Catholic universities, colleges and normal schools of U. S. and Canada, as delegates or as interested club members, meet July 6, 7 and 8, in the Sesqui-Centennial City of Philadelphia for the 11th International Conference of the Federation of College Catholic Clubs. The conference will hold sessions at the University of Pennsylvania and at the Sesqui-Centennial grounds.

One of the features of the Eucharistic Congress which will probably be remembered here for many years will be the impressive and beautifully holy hour services to be held in all the churches (more than 375) of the diocese on the opening day (evening of June 20) of the Congress.

All parochial schools of Chicago will observe the Eucharistic Congress Year by special graduation exercises to be held with solemn religious ceremonies in the different parish grammar schools after the Congress. For the first time in this city, a letter has been sent to every pastor by the Parochial school board requesting that graduation classes should receive their diplomas at Mass or benediction.

The National Probation Association characterized the model probation system established by Cardinal Hayes, in New York City sixteen months ago as ideal in every respect.

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and satisfactorily adjusted to the community which was largely due to the highest standards for probation officers required in the United States.

Five Thousand dollars a year is the value placed on the teaching services of sociology students of Creighton University and Duchesne College by the Christ Child Society, according to the annual report of the organization.

The teaching of the catechism by radio, a plan initiated at Saskatoon, Canada, last December by the Rev. W. Byrne-Grant, O.M.I., of St. Paul's church, has been pronounced a complete success. The programs were discontinued in April but will be resumed in September.

Rosa Goldstein, a Jewish girl who became a convert to the Catholic faith, has entered the life of a cloistered nun in the Dominican Monastery, Newark, N. J.

Miss Goldstein had for her childhood playmates girls who attended the St. Rose of Lima parochial school. As she grew older she frequently attended services with them and eventually became a convert.

The fiftieth anniversary of the establishment of St. John Institute for Deaf Mutes was celebrated at St. Francis, Wis., May 14.

Of those in charge of the institute, the rector, Msgr. M. M. Gerend, has been the head for 37 years; Ven. L. W. Mihm has taught for 48 years; Rev. Stephen Klopfer has been there for 20 years, and Rev. Eugene Gehl, institute missionary, 17 years. Sisters of St. Francis are the teachers.

The eighth annual meeting of the Franciscan Educational Conference will be held at Mt. St. Francis College, Floyd Knobs, Indiana, July 2, 3, and 4. It will thus follow immediately the twenty-third annual meeting of the Catholic Educational Association to be held at Louisville, Ky.

The Franciscan conference has chosen the subject of Ascetical theology for this session.

Rt. Rev. Edward A. Pace, Ph.D., the retiring Chairman of the American Council on Education, speaking on "The Training of the College Teacher," drew particular attention with his declaration that "both the college and the public would benefit by a plain statement by the college of what the institution hopes to do for its pupils."

The Mission Unit at the St. Paul Seminary, St. Paul, Minn., reports that a high school girl, 17 years old, a resident of a small mission town has just been baptized and received into the Church. For several months this convert had been receiving a correspondence course in Christian doctrine sent out weekly by seminarians to people in rural communities seeking instruction in the faith.

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and School Methods

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THE CATHOLIC SCHOOL JOURNAL,
Members of Catholic Press Association,
445 Milwaukee St. MILWAUKEE, WIS.

June, 1926

Volume 26, No. 3

EDITORIAL COMMENT

Testing Pupils' Scholarship.

Teachers in England and Wales are protesting against the assumption by some of the authorities in the national school system that the number of scholarship successes at examinations is a criterion of the efficiency of the education given at any school. In certain localities, it is asserted, the result of this assumption has been "a very uneducational competition" between school and school and between district and district, fostered in some cases by the surmise of the teacher that without scholarship successes his standing is weakened.

It is explained that the incidence of these examinations upon rural schools is very onerous, because the smallness of the number of pupils and their wide age-range prevent the obtaining of such good results as can be secured in highly organized town schools of large size.

This and other disabilities have led to the employment of intelligence tests, which also are protested against, a strenuous objection to them being that they require expert handling.

A test to which the teachers heartily agree is scrutiny of the children's school records. Supplementary to this, it is recommended that examiners should take into account the head-teacher's opinion of each child, given not in vague terms embodying generalizations, but drawing attention to special gifts which a child may possess, and which are not examinable with the type of tests now chiefly in vogue.

An effect of the system of special examinations which obviously is not in the interest of education is that it fosters a tendency to frame restricted syllabuses on the basis of scholarship examination requirements, and to adjust the methods of teaching to the attainment of great accuracy and thorough knowledge in a limited field, rather than to promoting breadth of outlook and development of ideas, which, of course, should be the chief aims.

Teaching Safety.

Getting an outsider to come in now and then for the purpose of delivering an address on dangers of the street and how to avoid them is not the best way of conducting safety instruction in the schools; a better way is to make the subject in some manner an integral part of the regular exercises. Bringing it into the minds of the pupils in such a way that they will think out safety formulas for themselves is much more efficacious than interrupting the regular programme of studies for the observance of a "Safety Week", with long periods of forgetfulness of the subject intervening.

This seems to be the conclusion of one who has given the problem serious attention—S. J. Williams, director of the Public Safety Division of the National Safety Council. Mr. Williams has reached another conclusion likely to be of equal interest to teachers, namely, that in most instances it is running counter to child psychology to place great reliance on the inculcation of the prudent motto "Safety first". The motto is well enough for men employed in steel mills or on the railroad, he thinks, but not in harmony with the spirit of adventure natural to the young and responsible for much that conduces to their wholesome development as factors in the life of the world. He says:

"As a general philosophy of life, 'Safety First' smacks too much of cowardice and selfishness. You and I do not want safety first lives for ourselves nor for our children, nor would our children lead such lives anyway, for the spirit of childhood is the spirit of adventure. The sort of safety training that we want in the schools is not in conflict with the spirit of adventure. We do not say to the child, 'You must not do adventurous things,' but we show him how to do adventurous things in the right way, which is always the safe way. We do not, for example, tell him to keep away from the water, but we teach him how to swim and how to save others from drowning if the need arises. No one grudges the sacrifice of life, even his own life, in real service or real adventure—but most of our sacrifices are so unnecessary and so futile! What of adventure, what of service, what even of personal bravery is there in being run over by a street car or automobile, or having one's clothing ignited by a bonfire? The purpose of our safety training is to preserve the child from stupid, unnecessary carelessness and ignorance, for the real adventures of life."

Mr. Williams narrates anecdotes to prove his points. One of these is of

an older boy in a school at Los Angeles, who liked to be looked upon as "hard-boiled", and insisted on speeding his bicycle down a hill past the school to a corner where there was a street car line. The smaller boys naturally imitated him, and the practice went on till the Safety Committee of the school called in the offender and reasoned with him against setting an example perilous to others, because it was followed by those who were younger than himself and less skillful in avoiding danger. This brought about the desired reform. Awakening a sense of responsibility for others goes far toward promoting character-development, and laying the foundations of good citizenship. A boy who looks out for the welfare of little ones at street crossings, will be a safe driver and is well on the way toward becoming a helpful member of society.

Does safety instruction in schools produce tangible results? Director Williams declares that in St. Louis, where it has been going on for years, accidents to school children have fallen off fifty per cent.

The Long Summer Vacation.

In common with ninety-eight per cent. of the publications constituting the educational press of the United States, The Catholic School Journal follows the practice of suspending its issues during the months of July and August, while schools are closed for the summer vacation.

During the season of high temperature, business establishments in general, as well as educational institutions, run on low gear, and people who can afford to do so take time for recreation or at least for change of scene and employment. There is an exodus from crowded cities to the country, the mountains and the seashore. Trips for pleasure, health and education, are stimulated by excursion rates on steamships and railroads. So numerous are temporary changes of address, that regular deliveries of educational periodical publications in all cases are not practicable, and maximum circulations at this season cannot be assured—a circumstance of importance to advertisers, who are factors in the financial success of most of the special class magazines, and whose welfare deserve consideration, along with others.

Teachers and clergy as well as pupils profit in many ways by the respite which the vacation period affords, and return to their work in the fall with renewed vigor. Not only members of the ambitious, energetic contingent attending the summer schools, but teachers in general, usually come back with fresh ideas which improve the quality of their work, for vacation supplies time for reflection, and naturally a portion of it is devoted to reading for which opportunity was lacking during the stressful season of daily duty in the class-room. There may be back numbers of The Journal containing articles that were noted when they came out but not read, for the reason that other matters were more pressing. Vacation will yield opportunity to read them deliberately.

With the reopening of the schools in September, *The Journal* will resume its visits, as strong and practical as ever, as eager to serve its readers, as brimful with helpful ideals and stimulus for their important work.

Against the Centralization Scheme

Professor Robert N. Corwin, chairman of the Board of Admissions of Yale University, does not seem to be eager for the establishment of a national Department of Education. He says: "It is our American fashion to look for remedy to a new federal bureau, or to another federal amendment, but we need neither more laws nor more bureaus, nor more amendments in the solution of our educational problems. What is needed rather is a league of men of universities for the enforcement of collegiate ideals and scholarship standards against the encroachment of the mass production complex and assembly plant methods."

Governor John J. Blaine of Wisconsin is as little in sympathy with the Federal Department of Education idea as Professor Corwin. In the course of an address at the laying of the corner stone of a new public school building at Cudahy, recently, Governor Blaine observed: "I am convinced that Wisconsin is unwilling to surrender the destiny of her schools of every character to any national, centralized bureaucracy."

That there is a powerful propaganda in favor of the proposed centralization scheme has been very evident for some time past, but it is equally evident that the majority of thoughtful Americans are against it.

Good Taste in Reading

In his worthy little book, "Interpretation of the Printed Page," S. H. Clark, associate professor of public speaking in the University of Chicago, sweepingly observes: "There is little love of good literature in America." Going on to enumerate the reasons for this, he asserts: "We don't read it because we don't care for it; we don't care for it because it does not appeal to us; it does not appeal to use because we don't understand it; we don't understand because we don't know how to go about understanding—and our schools seldom show us how."

In this outburst the Professor no doubt exaggerated a little for the sake of emphasis, but unquestionably there is danger in the direction indicated by his remarks, and reason for raising a warning voice. Perhaps he is impatient and indignant, but he is not so without excuse.

In the first place, there is good literature available to all, and the delight and benefit which good literature is capable of imparting are beyond expression in words. In the next place, the American public is a reading public.

What do the mass of Americans read? There was a time when the majority of reading people read books, but today a large proportion confine their reading to newspapers and magazines. To the extent that the newspaper is "a map of busy life," it is not to be ignored, but newspapers differ in merit, and some of them contain

reading matter negligible to seekers for information and in not a few instances some of it is essentially vicious. For this reason, the reading of newspapers is a habit to be indulged with discretion. The same thing is true of magazines, and even of books, a marked deterioration in the average tone of the output of the press having occurred within the last ten or fifteen years.

In directing right reading much can be done by the schools. To impart the principles of good taste and inspire an understanding of and love for wholesome literature is an important function of those entrusted with the education of youth. It has not been neglected in the Catholic schools, and indications that greater stress will hereafter be laid upon it in other schools is a commendable sign of the times.

Report on Carnegie Foundation

One of the outstanding conclusions of Dr. Henry S. Pritchett, president of the Carnegie Foundation for the Advancement of Teaching, set forth with many of the reasons therefor in the Twentieth Annual Report of that organization, just issued, is that the future of education in America will depend upon the programme which it prepares for the youth of the land between the ages of 12 and 18.

With present conditions he is frankly at war. "The children of all the people," he says, "appear at the high school in one great undifferentiated mass. There are no fixed curricula and very few required courses, except in certain technical schools where the absurdity of the elective procedure is too apparent to be ignored. From a long list, all apparently of equal value, pupils choose, not curricula in keeping with a definite object they may have in view, but three or four subjects for immediate consumption, shifting their choices year by year." He adds: "Continuity, class unity and background, the sense of a clear road behind and ahead, of commitment to a serious undertaking, all disappear in this mincing of knowledge into the small, equal, and independent credit units which serve as counters in the game of going through school. . . . Even when the work of school and college has been well chosen and concentrated, the disarticulate conditions under which it is performed preclude the full measure of success."

It is President Pritchett's opinion that "rightful intellectual interests are now smothered by athletics and other 'student activities' because they possess little reality, and they possess little reality because they are not first-class ideas suitably dealt with by pupils with first-class minds." He thinks school sports and games "are perhaps the most genuinely educative features that our schools at present possess," because "they are honest, competitive, and thoroughly objective," and he evidently believes that when the system of secondary education is reorganized it will divert to head-work the frank objectivity that now is observable chiefly in connection with the conduct of sports.

A new scale of values, he insists, is needed. He also brings out the important proposition that as individual

capacities differ, there should be provision for all according to their respective needs. "There would then arise the problem of organizing suitable curricula for pupils of average ability whose right to an appropriate education now suffers from the confusion of such pupils both with the very able and with the very weak. With reference to the latter it should be carefully considered whether a full-time school has at present anything to offer that is comparable with the education afforded by regular employment when this is supplemented by efficient schooling of a simple sort either on the continuation school plan or preferably on the 'co-operative' scheme of periodic alternation."

President Pritchett's report affords stimulating reading matter for all who are interested in the important problem of American educational reform.

An Artificial Island

In his inaugural address as president of Boston University, Dr. D. L. Marsh compared college athletics to an artificial island. Under existing conditions, he declared, the island has become a dump, and as it is constantly being enlarged by additional cargoes of wasted energies, the waters around it are an awful peril to navigators, "especially so since the trade winds of selfish ambition and the tides of materialism sweep straight in its direction."

Continuing the figure, he went on: "This dangerous island of Athletics-for-their-own-sake is made by well-meaning and enthusiastic but misguided alumni and other friends, who, forgetful of the port to which their good ship Alma Mater is headed, dump in its path such rubbish as the pagan worship of physical efficiency, the idolization of men who may be inferior in every respect but in brute force; the ambition to secure victory at any cost; high-salaried, super-organized, unreasonably specialized coaching systems; a reckless waste of money for football while the academic system starves; over-participation in sports by the few and total neglect of them by the many; unwholesome newspaper publicity featuring individual players; a conniving and unethical professionalism in college athletics and a confusion in the minds of youths as to why they go to college at all."

This is a severe indictment—not of college athletics, but of the abuse of college athletics. When an abuse is recognized as such, however, it loses much of its power to do harm. Experienced navigators of educational ships, no longer unaware that danger lurks in the vicinity of the artificial island, are better prepared than formerly to take ample precautions for its avoidance.

Avoid False Economy

Some teachers attempt to economize on educational literature, trying to get along without subscribing for a periodical specially adapted to their professional needs. Time-saving methods and the advice of experienced educators on the many new problems of management and method constantly arising are facilitations of educational progress that are cheap at almost any price. What is the merely nominal yearly outlay for the professional journal as against hours, days and even weeks saved by the general advancement of the class? A choice and tempting menu is offered the mental appetite by the Catholic School Journal in its monthly numbers.

HUMOR OF THE SCHOOL ROOM

A Competitive Consequent

A cobbler in a university town, wishing to meet the clever advertising of an encroaching rival, asked one of the professors to give him a Latin phrase that he could place in the window and attract the attention of the students. The professor promptly wrote the words "Mens Conscia Recti" (a clear conscience).

The shoemaker had the sign painted and with much pride hung it in a conspicuous position in his window. Imagine his discomfiture when he saw on a gaudy sign in his rival's window, the following day, the words:

"Men's and Women's Conscia Recti."

Giving a Gentle Hint

Jimmy's father sent him with a note to a very fussy old gentleman. Jimmy returned promptly and said, "Dad, it's no use to send anymore notes to Mr. Thomkins; he's blind."

"Blind!" said his father.

"Yes," said Jimmy; "he asked me two or three times where my hat was; it was right on my head all the time."

Flower Girls in Name

A negress brought her grandchildren for her old mistress to see. The three darkies stood in line, while Mandy talked about them.

"And what are their names, Mandy," asked the mistress. "Dey's all got flower names, missie," replied the grandmother. "Ah name dem maself. De bigges' one's name is Gladioli and de nex' one we done call Heliotrope."

"Very pretty," was the mistress' comment, "and what's the third one?"

"Flower name again, Missie. She am Artuhficial!"

As to Senatorial Qualities

Among examination papers written by prospective teachers in a Middle Western state the superintendent of the board of education stumbled across some amazing information. One of the questions was:

"What are the qualifications of a United States Senator?"

Answer: To be a senator of the United States a person must be able to speak English and not have been in prison or the asylum."

Repairing an Error

Marion was saying her prayers. "And please, God," she petitioned, "make Boston the capital of Vermont."

"Why, Marion," said her shocked mother, "what made you say that?"

Marion settled herself in bed. "'Cause," she answered, "I made it that way in my 'zamination paper today an' I want it to be right."

Articles Omitted in this Number

The two page article on Free Constructive Drawing scheduled for this issue of The Journal has been held over for the September publication, because of insufficient available space.

This feature, heretofore run in alternate months, has continued to attract more and more attention on the part of thousands of teachers. It is hoped to maintain its regularity in next term's issues.

During the past two months, The Journal has been the recipient of hundreds of letters of greeting on the occasion of its Silver Jubilee. The expectation was to run a page of these in the May and June issues, but in both instances, lack of space has side-tracked the plan. Perhaps we may find the opportunity in September and October.

Two important feature articles planned for this number of The Journal have been crowded out and must go over to the early fall.

The editors of The Journal look forward to greeting all present and many new subscribers in September with a magazine of the first rank and of greatest value to religious teachers and the clergy.

Formal Notice of Change of Address

The many readers of the Journal who have conceived a prepossession for the Jacobus Pneumatic Inkwell, and who sooner or later, no doubt, will desire to purchase fresh supplies, will be interested in the information that the manufacturers of this valuable item of modern school equipment have moved their place of business, their present address being: "Jacobus School Products Company, Inc., 5 Columbus Circle, N. Y. C."

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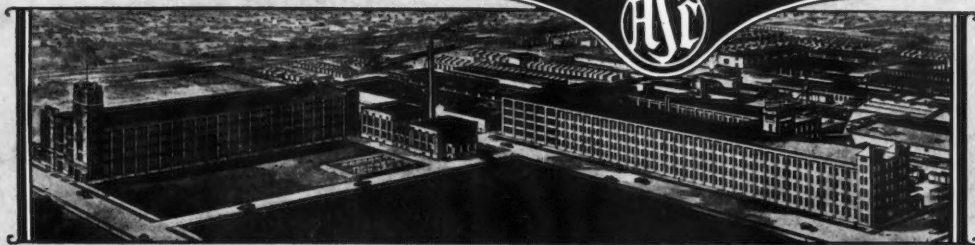
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NEW BOOKS REVIEWED

English Literature. By George N. Shuster, Assistant Editor of the Commonweal and Professor in St. Joseph's College, former Head of the English Department, Notre Dame University. Cloth, 527 pages. Price,..... Allyn and Bacon, Boston.

This history of English literature differs from many texts with similar titles in the fact that it reads like an original work rather than a mere compilation. Its perspective is good, and its point-of-view is not that of an earlier generation, but of the present time. There is a unity of purpose in the survey as a whole, and the concluding section, dealing with post-Victorian writers, supplies facts and criticism relating to prominent contemporaries which will be very welcome to the average student, and are not easy to find elsewhere.

How to Write a Thesis. By Ward G. Reeder, Assistant Professor of School Administration, Ohio State University. Cloth, 136 Pages. Price,..... Public School Publishing Company, Bloomington, Ill.

Often it happens that candidates for a graduate degree enter upon the writing of a thesis with only the vaguest ideas regarding methods of procedure, and no very clear conception of the standards they should endeavor to attain. Here is a manual containing suggestions which will be useful not only in the preparation of a thesis, but also in writing scientific papers of every description. To indicate the practical character of the information it supplies a few of the section-headings are copied at random: "The Selection, Delimitation, and Planning of the Problems;" "The Working Bibliography;" "The Collection of Material;" "The Organization and Interpretation of Material;" "The Form of Citations and Footnotes;" "The Preparation of Statistical Tables;" "The Preparation of Illustrations;" "Miscellaneous Samples of Pages of Theses." The little book will save much time for instructors as well as for intending thesis writers.

Drums of Morning. Inspirational Readings Chiefly from Modern Writers. Edited, with an Introduction and Notes, by Henry Neumann, Ph.D., Leader of the Brooklyn Society for Ethical Culture. Cloth, 242 pages. Price, 80 cents net. Little, Brown, and Company, Boston.

The good things are not all old, nor are they all new. The best rule to follow in compiling anthologies is to make selections on the basis of merit, not ignoring the recent, but not depending upon it. This is the policy which has been followed by the editor of the present collection, who has brought together not a little that is worthy of frequent reference by seekers for literary refreshment, and much which is not found in earlier collec-

tions because it is the product of recent writers. The Notes contain pertinent matter, adding materially to the interest and value of the book.

Saplings. Verse, Short Stories and Essays, Selected from Manuscripts Written by High School Students in Competition for the Witter Bynner Scholastic Poetry Prize and the Student-Written Numbers of The Scholastic, a National High School Magazine. Cloth, 78 pages. Price, \$1.50 postpaid. Scholastic Publishing Company, Pittsburgh, Pa.

In a note prefixed to this volume Witter Bynner expresses the opinion that there is very little difference in merit between the best of the manuscripts submitted by the high school poets here represented and the best of the manuscripts submitted by college poets in undergraduate contests which he has been watching for five years. He reminds readers of "Saplings" that much of the world's purest poetry has come from youthful singers—and it is not too much to say that the contents of the volume justify the tenor of Mr. Bynner's remarks.

The Last Supper and Calvary. A Treatise. By the Rev. Alfred Swaby, O.P. Edited, with a Preface and Introduction, by Rev. Vincent McNabb, O.P. Cloth, 194 pages. Price \$1.80 net. Benziger Brothers, New York.

Father Swaby, born in Ireland in 1869, joined the Oblates of St. Charles and was a priest in his twenty-fifth year. He built a noble church at Clacton-on-Sea, and later was sent as Novice Master to his brethren in the university town of Fribourg. At the age of fifty he obtained leave from Rome to enter the novitiate of the English Dominican Province at Hawkesyard, where his life was crowded with apostolic work, and where he died in February, 1925. For years the study of the doctrine of the Sacrifice of the Mass had been his chief way of devotion to the Blessed Sacrament. It was during the last days of his life that he finished this book on the eucharistic sacrifice, which aims to show the patristic and scholastic teaching on the Essence of the eucharistic sacrifice, the Absoluteness of the Cross, and the Oneness of the Mass with the Cross.

American History. By Sister Mary Celeste, Department of History, St. Xavier's College, Chicago, Illinois. Cloth, 672 pages. Price,..... The Macmillan Company, New York.

This is an admirable history of America for young Americans, broad and fair in respect to matters of importance in which many earlier works on the subject have been narrow and sectional or sectarian, and excellently proportioned in respect to the space assigned to the necessarily wide range of topics demanding treatment within the limits of a single volume. The illustrations, many of them printed in colors, are well chosen as to subjects and artistic in execution. There are good maps. The history is brought down to the election of Calvin Coolidge to the Presidency of the United States.

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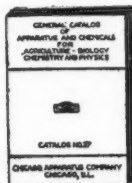
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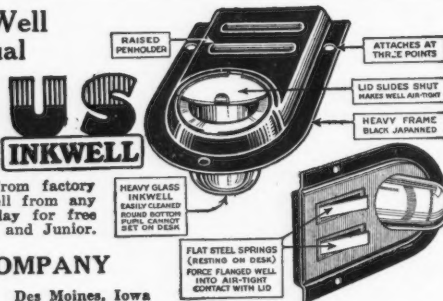
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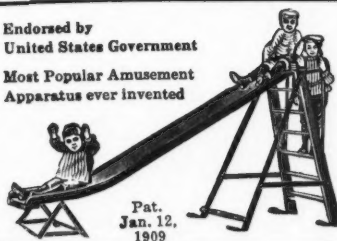
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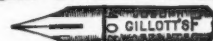
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**One Thousand Memorial Funds of \$1,000 Each
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the Beloved Dead**

**A \$2,000 Chapel will be Erected in the
Name and Memory of Your Beloved Dead
If You Contribute \$1,000 to this Fund**

The Catholic Church Extension Society has been the agent of Catholic charity for the past twenty years. Through the services of the Extension Society our Catholic people have contributed millions of dollars for the building of little churches in the missions of the United States and its dependencies. The work is still going on. The Extension Society will take your \$1,000 and build an enduring monument to the memory of your loved ones. The purpose of this advertisement, however, is to interest you in a Million Dollar Endowment Fund of The Catholic Church Extension Society.

We are asking one thousand Catholic people to give \$1,000 each during this year of Our Lord for creating a Memorial Fund of \$1,000,000. After this fund is created and set aside at 6% interest, it will bring \$60,000 per year. We propose splitting this \$60,000 into thirty parts of \$2,000 each, and applying the thirty \$2,000 sums for the building each year of thirty little Memorial Chapels in the missions of the United States and its dependencies. Each of these chapels will be named after the one in whose memory the \$1,000 is contributed.

Suppose your dear mother departed this life within the last few years. If

If you cannot build such a monument to the memory of your beloved mother, perhaps you know of somebody else who can. If you desire any further information, please address:

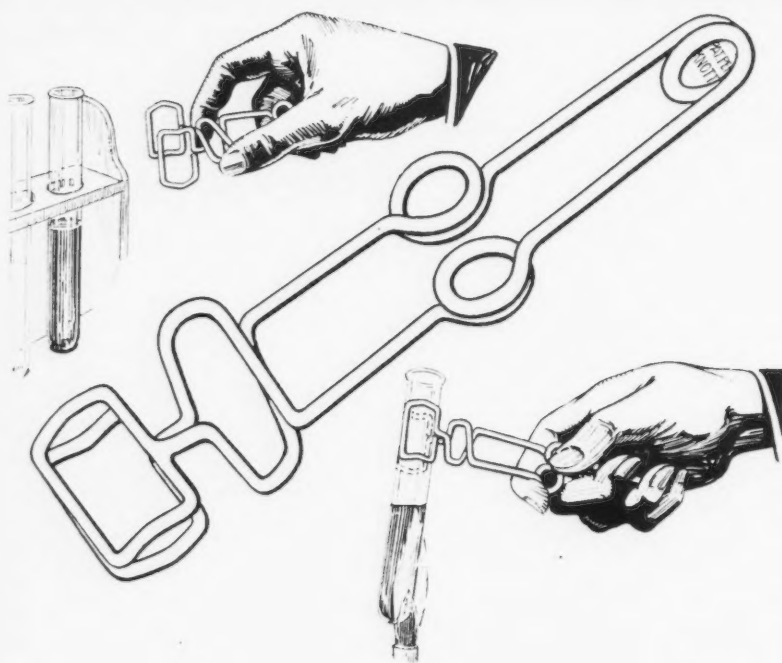
**The Catholic Church Extension Society
of the United States of America**

180 North Wabash Avenue

Chicago, Illinois

you have \$1,000, which you can spare for a monument to her beloved memory, send it to the Extension Society with the request that your departed mother's name be listed in our Memorial Fund. Her name will go down in the records of the Extension Society, and as soon as the \$1,000,000 fund is completed we will begin to build the little chapels in memory of your mother and all the others in whose names \$1,000 contributions are made. We call your particular attention to the notice that these chapels will be built in the order in which the thousand dollars are given. For instance, if the \$1,000 given in memory of your mother is the thirty-ninth donation we receive for this fund, then the thirty-ninth chapel that we build from this fund will be your mother's chapel and named after her, if possible. As soon as your mother's chapel is ready we will notify you of the diocese and place in which the chapel is to be built, and after it is built we will send you a picture of it, so that you may have it enlarged and preserved as a memorial to your dear mother's beloved memory.

The Extension Society has prepared a pamphlet on the Memorial Endowment Fund, and we shall be glad to send you as many copies as you care to have.



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